ŚRĪ HARṢEŚVARAMĀHĀTMYAM

श्री हर्षेश्वरमाहात्म्यम्

THE GLORY OF LORD HARṢEŚVARA

A Famous Śivadhāma of Kashmir



Prof. N.K. Gurtoo

ABOUT THE BOOK

The present book of *Śrī Harṣeśvara-māhātmyaṃ* or *The Glory of Lord Harṣeśvara, a Famous Śiva-Dhāma of Kashmir,* is based on careful collation of three old Śāradā manuscripts of the *Ādi-Purāṇa origin.* Almost all the renowned "Tīrthas" (Holy places of pilgrimage) of the valley of Kashmir have Māhātmyas, lucid narration in poetries regarding presiding deities of the "Tīrtha", attached with them. The present Māhātmya" as has its text based on Ādi-Purāṇa gives us the most authentic account of an eminent Śiva-Dhāma of ancient Kashmir called Harṣeśvara, also the place of pilgrimage. Apart from depicting the divinity of a particular "Tīrtha", this Māhātmya throws ample light on the topographical and scenic surrounding of the "Tīrtha" as also on the socio-cultural activities of the inhabitants of the region. *Śrī Harṣeśvaramāhātmyaṃ* is one of the principal Māhātmyas of Kashmir. The Presiding Deity of this Māhātmya is none else but Lord Śiva Himself, also called Harṣeśvara—the destroyer of the demon Tāraka.

The present book of Harṣeśvara-Māhātmya which comprises 155 beautiful Sanskrit verses has been duly rendered into simple English with descriptive notes. The Introduction of the book presents a comprehensive account of the ancient Kashmir. The book will be useful both for the devotees of Śiva and the readers in general.

ओं नमः शिवाय

ŚRĪHARṢEŚVARAMĀHĀTMYAṂ





ŚRĪ HARṢEŚVARAMĀHĀTMYAṂ

(श्री हर्षेश्वरमाहात्म्यम्)

or

**THE GLORY OF LORD HARṢEŚVARA,
AN EMINENT ŚIVA-DHĀMA OF KASHMIR
BASED ON THE ĀDI-PURĀṆA**

**(Sanskrit Text, Transliteration into English
with Simple English Rendering and Notes)**

Edited & Translated By
PROF. N.K. GURTOO

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to the Sacred Memory of My Revered Sadguru
Śrī Lakṣmaṇajoo Maharāj

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PREFACE

The present edition of the *Harṣeśvara-Māhātmyaṃ* or The Glory of Lord Harṣeśvara, an eminent Śiva-Dhāma of Kashmir, is based on careful collation of three old Śāradā manuscripts of the Ādi-Purāṇa origin. Almost all the renowned "Tīrthas" (holy places of pilgrimage) of the valley of Kashmir have Māhātmyas, lucid narration in poetries regarding presiding deities of the Tīrtha, attached with them. Such Māhātmyas as have their texts based on Ādi-Purāṇa give us the most authentic account of the places of pilgrimage. Apart from depicting the divinity of a particular 'Tirtha', the Māhātmyas throw ample light on other aspects as well.

The present book of *Harṣeśvara-Māhātmyaṃ* is one of the principal Māhātmyas of Kashmir. The presiding deity of this Māhātmya is none else but Lord Śiva Himself, also called Harṣeśvara, the cheerful God Śiva, the destroyer of demon Tārak. It is composed of 155 beautiful verses which depict an eminent Śiva-Dhāma of Kashmir, known as Harṣeśvara. It has great attraction for the devout Hindus of Kashmir.

The worship of Śiva-Liṅgaṁ has all along been a religious obligation of every member of that ancient Kashmirian society from the time immemorial. The annual pilgrimages to various Śiva-Dhāmas, situated in far too distant Himālayan interiors in order to perform the worship of the 'Svayambhūḥ' lingams —the self-created lingaṁ formations, were regularly organized with religious zest. As for the Harṣeśvara-Lingaṁ (inside the cave), it is a magnificent

Lingaṁ of whitish-blue hue, with a visible mark of being attired with Gajajina– the hide of an elephant, is gracefully seated on a small elevated daislike stone structure in the northern corner of sanctum-sanctorum of the cave.

At a short distance above the Harṣeśvara-cave there is another cave known as Cakreśvara cave. A living proof of the Harṣeśvara's antiquity is further confirmed by its close association with the Takśaka-Nāga, an ancient Kashmirian Tīrtha of the days of the Mahābhārata. It occurs in the poetic works of Kalhaṇa and Bilhaṇa.

In order to get oneself sufficiently acquainted with the socio-cultural set up of the ancient Kashmiran society, as also, the ancient topographical scenario of the region, the study of this vast Māhātmya literature of ancient Kashmir is a must. These Māhātmyas, depite their Prima-facie religious and legendary character, provide us with ample information concomitant to the social behaviour and cultural ethos of that ancient Kashmirian society, often recorded by the authors of these Māhātmyas quite unwittingly.

In the present book an attempt has been made to succinctly give an account of the history of the *Harṣeśvara-Māhātmyaṃ* in the Introduction. I think it is a comprehensive one and it will amply acquaint the readers with the importance of this Māhātmya. The textual portion which is in Sanskrit has been duly rendered into simple English with descriptive notes explaining the difficult terms. The Sanskrit text has also been transliterated into English and has been separately appended at the end of the translation making the book useful even for those who don't know Devanāgari script. I hope that the book will be useful both for the devotees of Śiva and the general readers alike.

Delhi

N.K. Gurtoo

Contents

Key to Transliteration & Pronunciation

		Sounds Like
अ	a	o in soon
आ	ā	a in master
इ	i	i in if
ई	ī	ee in feel
उ	u	u is full
ऊ	ū	oo in boot
ऋ	ṛ	somewhat between r and ri
ए	e	ay in May
ऐ	ai	y in my
ओ	o	o in oh
औ		ow in now
क	ka	k in keen
ख	kha	ckh in blockhead
ग	ga	g(hard) in go
घ	gha	in ghee
ङ	ṅa	
च	ca	ch (not k) chain
छ	cha	
ज	ja	j in judge
झ	jha	dgeh in hedgehog
ञ	ña	
ट	ṭa	t in ten

		Sounds Like
ठ	ṭha	th in ant-hill
ड	ḍa	d in den
ढ	ḍha	dh in godhood
ण	ṇa	
त	ta	
थ	tha	tha in thumb
द	da	th in then
ध	dha	then in breathe
न	na	n in not
प	pa	p in pen
फ	pha	ph in loop-hole
ब	ba	ba in bag
भ	bha	bh in abhor
म	ma	m in mother
य	ya	y in yard
र	ra	r in run
ल	la	l in luck
व	va	v in avert
श	śa	sh in reich (German)
ष	ṣa	sh in show
स	sa	s in sun
ह	ha	in hot
क्ष	kṣa	
क:	kaḥ	

INTRODUCTION

ओं श्रीहर्षेश्वराय नमः।

श्रीहर्षेश्वरभैरवस्त्रिजगतीमाप्लावयन्सर्वदा
हर्षासारभरैः स्वरूपविलसच्छ्रीहर्षमुद्रामयः।
भक्तानां हृदयाब्जमण्डलमये पीठे स्थितो हर्षणे
भूयान्नो वरदः सदा परमया शक्त्ययुतो हर्षणः।।

THE SOURCE-MATERIAL

The present edition of the Harṣeśvara-Māhātmyaṃ is based on careful collation of three Śāradā manuscripts of the Ādi-Purāṇa origin. With the help of this genuine source material the original Saṁskṛt text of the entire Māhātmya has been given a perfect and reliable shape and made palatable to the elite reader. Apart from this no effort has been spared in making it absolutely free from other types of textual flaws like scribal errors, lacunae, defective positions of the text and so on to the possible extent.

In order to establish the genuineness or otherwise of any ancient Māhātmya text, belonging to any sacred Tīrtha of Kashmir, the native Saṁskṛt scholars adhere to an age-old practice. The Māhātmya-text which has the Ādi-Purāṇa as its source is considered a genuine one, while the same text, if based on any Purāṇa other than Ādi-Purāṇa, is not given much credence. It is due

to the fact that the Māhātmya texts based on the Ādi-Purāṇa are always found compre-hensive, accurate and genuine. In the present case, however, luckily have been able to lay hand upon genuine manuscript material.

IMPORTANCE OF THE ANCIENT MĀHĀTMYAS

In order to get oneself sufficiently acquainted with the socio-cultural set up of the ancient Kashmirian society, as also, the ancient topographical scenario of the region, the study of this vast Māhātmya literature of ancient Kashmir is a must. These Māhātmyas, despite their Prima-facie religious and legendary character, provide us with ample information concomitant to the social behaviour and cultural ethos of that ancient Kashmirian society, often recorded by the authors of these Māhātmyas quite unwittingly.

There are two categories of Māhātmyas of the various ancient sacred Tīrthas of Kashmir available to us at present :

I This category includes those Māhātmyas which have undisputed Paurāṇic origin, Ādi-Purāṇa in particular, and which were subsequently assembled in the form of a Saṁhitā by no less a person than Bhṛṅgīśa a well-known Saṁskṛt scholar in yore, on the basis of their unquestionable authenticity and excellent literary merit. Much credence has always been attached to these Māhātmyas by Saṁskṛt Pandits of Kashmir on account of their anteriority and scriptural precision. In most cases these Māhātmyas surpass in excellence even well-known Paurāṇic compositions of Kashmir like Nīla-Mata and others.

II This category comprises such Māhātmyas as were, according to Dr. Stein, composed by various Tīrtha-priests of ancient Kashmir at various posterior dates. Their main purpose was to propagate the creed and other virtues of their respective Tīrthas amongst regular pilgrims and to oblige them with a supply of accurate guide-books in lieu of sumptuous amounts paid by them. Though being the compositions of posterior dates secondary position was assigned to such Māhātmyas in comparison to Māhātmyas classified in category I, yet the itinerary descriptions recorded in these provide ample and valuable information to scholars interested in ancient geographic scenario of ancient Kashmir.

Apart from this, one more advantageous feature in these Māhātmya-texts is that their authors have extensively recorded, locally current names of ancient places of public interest, instead of their old Saṁskṛtized names as we find in the Raj-Taraṅgiṇī of Kalhaṇa-Pandita, Haraçaritaçintā-manih of Jayadratha, Śrīkaṇṭhaçaritam of Maṅkha and so on. This helps to a large extent in identification of a number of ancient sacred places, far-flung villages, springs, routs and so on.

THE BHṚṄGĪŚA-SAṀHITĀ

In order to understand fully the importance of this vast multitude of Māhātmyas of ancient Tīrthas of Kashmir a thorough knowledge of the Bhṛṅgīśasaṁhitā is an essential pre-requisite. This remarkable work once constituted a prominent compilation of the Māhātmyas of almost all Tīrthas of Kashmir by an eminent scholar

of those days Bhṛṅgīśa or Bhṛṅgī by name. This name Bhṛṅgīśa itself is somewhat intriguing insofar as a triad of eminent personalities, belonging to different periods bore the same nomenclature as Bhṛṅgīśa. This triad included one Gaṇa 'the immediate attendant on Śiva, one sage of great repute and one teacher of extraordinary learning. In such a situation whom the virtual compilorship of this unique literary work be assigned to is a difficult task. In the case of first Bhṛṅgīśa the indulgence in such worldly affairs seems to be totally out of question, as the trifle allurements of the kind do not matter in the case of a realized soul who has attained the Gaṇa-hood of the Supreme-Śiva. Regarding the remaining two Bhṛṅgīśas, scholars are of the opinion that the second Bhṛṅgīśa–the reputed sage might have taken first initiative in this direction sometime in 5th cent. A.D. and centuries after him the third Bhṛṅgīśa–the holy teacher picking up the thread again gave final shape to it prior to 12th cent. A.D.

Unfortunately this important work possessing a vast treasure of topographical information of the ancient Kashmir is not extant at present in its original complete form. Only its small fragments are scattered at various places both in and outside Kashmir. Even the printed edition of it, (publication of Śrī Raṇavir Kendrīya Saṁskṛt Vidyāpeeṭha Jammu) is a fragmentary one.

The surprising resemblance found in the triad of names viz, 1. 'Bhṛṅgīśa' the name of the author of the saṁhitā, 2.'Bhṛṅga' the name of the entire Bhṛṅg-valley from well known tourist resort Acchabal to Kukarnāga another famous tourist resort, situated in the south-eastern fringe of Kashmir valley, and 3.'Bhṛṅgī' the name of the stream flowing through 'Bhṛṅga' valley

and emptying the waters of the Kukarnāga and other minor springs, tempts one to conclude that the author of the Bhriṅgīśa-Saṁhitā might have been surely a native of the same 'Bhṛṅga' valley. Presumably he, being a scholar of par-excellence, might have been respected and loved by the contemporary masses to the extent that the entire area was named as the 'Bhṛṅga-valley' by them in order to express special regard for him.

THE KĀŚMĪRĀ

The enchanting vale of 'Kāśmīrā' - virtually the divine mother Pārvatī, having transformed Herself in the form of this region, as ancient Paurāṇic lore puts it, has all along been enjoying an eminent position of being a region of divine gaiety. Eversince its emergence from the vast legendary lake 'The Satī Saras' millennia ago, Mother-Pārvatī –the Supreme-Śakti–is believed to be ever vibrant in every particle of this region. Its scenic beauty and hospitable environment has constantly been quite inspiring for the people who came here from far and wide in their aesthetic quest. The cup-shaped valley like a charming damsel lulled to sweet slumber by the cool and tranquilizing breeze in the beautiful cradle of surrounding Himalayan peaks, appears as if deeply absorbed in melodious notes of lovely cascades and gurgling brooks. The beautiful meadows decorated with velvety turf and filled with fragrance of flowers and dense forests of pine trees dallying with variegated flora and founa, further add to its unparalleled elegance.

The past grandeur of Kashmir, featuring extra-ordinary advancement of its natives in the area of spirituality and ultimate self recognition has no parallel. Apart from this their contributions in other branches

of learning like poetry, drama, rhetoric, aesthetics, satire, lexicography, grammar, architecture and above all history and Trik philosophy also are unique.

Kalhaṇa-Pandita the well known poet-Historian of Kashmir (12th cent. A.D.) too, has been all-praise for uncommon gifts granted to his birth-place by the nature. As estimated by him in his Raj-Taraṅgiṇī, the right knowledge, lofty mansions, saffron, icy-cold water and grapes were the things which though being scarce in heaven were a matter of common enjoyment in his native land:

विद्या वेश्मानि तुङ्गानि कुङ्कुमं सहिमं पयः।
द्राक्षेति यत्र सामान्यमस्ति त्रिदिवदुर्लभम्।।

(K.R.T. 1, 42)

In a fit of extreme love for his birth-land he has drawn a firm conclusion that firstly the jewel-producing earth (the entire Bhūloka) is exclusively laudable in all three worlds, next to it therein the northern quarter which belongs to Kubera–the god of wealth and the regent of that quarter. Thirdly the mountain, father of Gaurī, (The Himalaya) and finally the region situated in the lap of that mountain (valley of Kashmir) deserves to be extolled.

त्रैलोक्यां रत्नसूः श्लाघ्या तस्यां धनपतेर्हरित्।
तत्र गौरीगुरुः शैलो यत्तस्मिन्नपि मण्डलम्।।

(K.R.T. 1, 43)

THE SOCIO-CULTURAL SET-UP OF THE ANCIENT KAŚMĪRIAN SOCIETY

The socio-cultural set up of the ancient Kashmirian society was a harmonious blend of diverse faiths, cults and philosophic outlooks. That represented another

graceful phenomenon exclusively based on golden principles of mutual love, respect and proper understanding, each and every member of that society always adhered to the principle of "live and let live". They had a single aim of evolving in themselves a perfect human-being physically stout and spiritually alert – the Uttamaḥ-Puruṣaḥ, no matter whatever the creed, class and means adopted to achieve that end. They persistently tried to understand each others point of view without any promotion and prejudication. They readily accepted that whatever was acceptable for the benefit of the society as a whole, and fearlessly discarded that whatever appeared to them otherwise. Realization of the self was the sole objective of their meditation, and to help others in their distress was their worship.

THE LIṄGA WORSHIP IN ANCIENT KASHMIR

The worship of the Śiva-Liṅgaṃ has all along been a religious obligation of every member of that ancient Kashmirian society from the time immemorial. According to Kalhaṇa's writings and the information supplied by various Paurāṇic sources, the perpetual worship of Śiva-liṅgaṃ in Kashmir constituted a phenomenon related to distant past. Kalhaṇa-Pandita, in his Raja-Taraṅgiṇī makes a mention of a very old Śiva-Liṅgaṃ, known as the 'VAṬEŚVARA' which was still existing in a perfectly shining condition in his own times (12th cent. A.D.). The Liṅgaṃ was essentially worshipped by an ancient king of Kashmir Rāvaṇa by name, who ruled over this region from 2017 to 2047 Laukika era corresponding to one millennium B.C. The Liṅgaṃ was of the efficacy of foretelling the future events through the light emitting from dots and lines of, presumably, an occult çakra engraved on that :

बिन्दुरेखाच्छविर्यस्य दृष्ट्वा भाव्यार्थशंसिनी।
स रावणस्य पूजार्थं लिङ्गं भाति वटेश्वरः।।

(K.R.T. 1, 194)

The king used to worship the Liṅgaṃ in a Maṭha and vowed the entire region of Kashmir to that in an extreme fit of devotion.

चतुःशालामठस्यान्तः कृतायादायि भूभुजा।
वटेश्वराय निखिलं तेन कश्मीरमण्डलम्।।

(K.R.T. 1, 195)

In another event the illustrious historian tells about another king 'SĀNDHIMAT' by name, who reigned over the region from 3041 to 3088 Laukika era approximately middle of 1st cent. B.C.—

"The king in no circumstance deviated from the pledge of consecrating one thousand Śiva-Liṅgaṃs— The Sahasra-Liṅgaṃs daily :

शिवलिङ्गसहस्रस्य प्रतिष्ठाकर्मणि प्रभोः।
प्रतिज्ञा प्रत्यहं तस्य नाभूद्विघटिता क्वचित्।।

(K.R.T. 2, 128)

According to further information available in this regard not only the Liṅgaṃs of various shapes and sizes made of clay, stone or metal only were worshipped but in many cases the Liṅgams of flowers and the ice etc. were also prepared, consecrated and meditated upon:

"He (Sāndhimat) used to spend the months of spring on the forest elevations enjoying the festivities of wor-shipping the Liṅgams of flowers after having dips in the mountain revulets : —

स्नातस्य निर्झराम्बोभिः पुष्पलिङ्गार्चनोत्सवैः।
राज्ञस्तस्य वनोर्वीषु मासः पुष्पाकरो ययौ।।
(K.R.T. 2, 137)

Apart from this the annual pilgrimages to various Śiva-Dhāms, situated in far too distant Himalayan interiors in order to perform the worship of the 'SVAYAṀBHUH' Liṅgams – the self-created Liṅgaṃ formations, were regularly organized with a religious zest.

Among these Svayaṁbhuh-Liṅgaṃ formations the magnificent 'MAHĀDEVA-Liṅgaṃ situated on the summit of lofty, mount Mahādeva at Harvan-Village, the 'DHYĀNEŚVARA' Liṅgaṃ situated in a long narrow cave at Bhandipora a famous town in northern part of the Kāmrāj Pargana of the valley, the 'SUREŚVARA' Liṅgaṃ in a mountain cave forming the background of present Niśat village, are a few worthmentioning instances of the Svayaṁbhuh Liṅgaṃs.

Regarding the meditative aspect of the Liṅgaṃ worship, the ancient scriptures are equally emphatic on the point that it is not a lump of clay, a stone, a piece of metal or a precious gem moulded in a particular shape or size to be considered as the real divinity and meditated upon. The highest reality is far above the physical, phenomenal or even the psychological level. The reality cannot be found anywhere outside, but can be experienced within one's own inmost conscious self with invigorated effort of deep introspection:

मृच्छैलधातुरत्नादिभवं लिङ्गं न पूजयेत्।
यजेदाध्यात्मिकं लिङ्गं यत्र लीनं चराचरम्।।

THE HARṢEŚVARA-LINGAṂ (INSIDE THE CAVE)

The magnificent Harṣeśvara-Liṅgaṃ of whitish-blue hue, with a visible mark of being attired with Gajajina– the hide of an elephant, is gracefully seated on a small elevated daislike stone structure in the northern corner of sanctum-sanctorum of the cave. A cuplike depression in front of the Liṅgaṃ is said to be the Kapāla–the begging bowl of the All-satiated glorious recluse. Behind Him the five-faced Liṅgaṃ of the "SVAÇCHANDA - BHAIRAVA" of whitish hue, can be seen in a deep niche of the wall.

Amongst other venerable divinities, the Supreme-Mother Pārvatī, God Nārāyaṇa and God Brahmā, in a bid to give vent to their utmost devotion towards the Supreme-Lord, have taken their seats on the floor of sanctuṃ-sanctorum in front of the Harṣeśvara. In the low visibility of the cave the sungod and the moongod appear like two glowing objects fixed to the eastern wall. In the right of the Harṣeśvara` Śrī-Mahā-Gaṇeśa seated on a higher elevation, close to the inner end of entrance, seems to be extra-cautiously engaged in keeping a constant vigil on the entry-point in order to check the illegitimate entry of evil-spirits into the cave. The entire ceiling of the cave embellished with interwoven serpentine formations of white-stone, with their ever-dripping hoods hanging downwards, present a look of an exquisite coiffeur stretched in all sides. This is believed to be thousand hooded Śeṣa-Nāga ever-engaged in offering the holy bathing to Parama-Śiva-Liṅgaṃ along with the Liṅgaṃs of other divinities.

The conch-like winding passage, leading from the outer mouth of the cave to inner sanctum-sanctorum, appears like a narrow tunnel through which only one person at a time can crawl in.

The sanctum-sanctorum appears as if divided into two separate apartments. While the outer apartment serves as a celestial drawing room common to all divinities, the inner one is considered serving as a special store-room of the Mother-Pārvatī. It is bedecked with pitcher-like stones, big and small, sequentially piled one upon the other along the semi-circular wall. According to local belief, still prevalent among the Hindus of Kunamuh-village, these stones are considered to be the containers ever filled with cherishable boons of prosperity being bestowed upon the righteous devotees irrespective of the considerations of caste, creed and colour.

THE ÇAKREŚVARA CAVE

At a short distance above the Harṣeśvara cave there is another cave known as the Çakreśvara-cave. The entry into it through a narrow winding passage is a matter of arduous adventure for an inexperienced pilgrim. To ensure, therefore, the safe entry and exit the guidance of a local priest or a guide is much needed.

THE TAKṢAKA-NĀGA (A Living Proof of the Harṣeśvara's Antiquity)

The close association with Takṣaka-Nāga, an ancient Kashmirian Tīrtha of extraordinary merit, in no ambiguous terms affirms the antiquity of the glorious Harśesvara-Tīrtha, at least, dating back to the days of the Mahā-Bhārata.

The Takṣaka-Nāga, also mentioned by the renowned Saṃskṛt poet Bilhaṇa of Kashmir (12th cent. A.D.) in his well-known poetic composition the 'Vikramāṅka-devaçaritaṃ', is a magnificent spring of limpid water, still existing in its original form in Zyavan village.

Bilhaṇa has made a mention of this village too as 'the-Jayavana' together with Takṣaka-Nāga in the following śloka :—

तस्मादस्ति प्रवरपुरतः सार्धगव्यूतिमात्री
भूमिं त्यक्त्वा जयवनमिति स्थानमुत्तुङ्गचैत्यम्।
कुण्डं यस्मिन्नमलसलिलं तक्षकस्याहिभर्तुः
धर्मध्वंसोद्यतकलिशिरच्छेदचक्रित्वमेति ।।

(V.C. Bilhaṇa 18, 70)

"At a distance of one Gavyūtih (Ten and a half kms approx.) from that 'PRAVARPURA' (present Śrīnagar) there is a place adorned with lofty, çaityas (sanctuaries) called as 'JAYAVANAṂ', wherein there is a spring of limpid water, dedicated to Takṣaka the serpent-lord, which serves as a wardisc in respect of cutting the head of the Kaliyuga which is bent upon destroying the Dharma."

Among other innumerable Tīrthas of ancient Kashmir this Takṣaka-Nāga alone enjoys the special distinction of being mentioned in the Tīrtha-Sangraha of the great epic Mahā-Bhāratam which removes all doubts regarding its antiquity.

We find a description of the spring in Kalhaṇa-Pandita's Rāja-Taraṅgiṇi as well during the period of king Nara who, as estimated by Dr. Stein, ruled over Kashmir during 2083-2123 Laukika era. According to Kalhaṇas description throngs of people from all walks of life equally enjoyed their participation in the great festival of annual Takṣaka-Nāga pilgrimage on the 12th day of dark fortnight in the month of Jyeṣṭha. The special singing and dancing performances presented by chosen artists of the day, had been main attractions of that spectacular festive occasion:—

ज्यैष्ठेऽत्र कृष्णद्वादपूयां यात्रायै तक्षकस्य . . . ।

\+ + + + + + +

क्रमात् प्रववृते सोऽथ नटचारणसङ्कुलः।
प्रेक्षिलोकसमाकीर्णस्तत्र यात्रामहोत्सवः।।

(K.R.T. 1, 220-223)

The Nīlamata-Purāṇa also makes a specific mention of this Nāga (spring) along with its religious merits in śloka 904.

The Takṣaka-Nāga is the same serpent-lord who, according to Paurāṇic tradition, survived the onslaught of being consigned to the fire of the serpent sacrifice, once performed by the king Janamejaya, consequent upon effective intervention of the great seer Āṣtīka.

Apart from this Dr. M.A. Stein — the editor-translator of Kalhaṇa's Rāja-Taraṅgiṇi has also made some valuable observations in this regard in his foot note on śloka 1, 220 of Kalhaṇa-Rāja-Taraṅgiṇi.

Regarding the village Jaya-vana it is presently known as Zyavan-Village and is situated at a distance of about 10 K.ms. (one and a half Gavyūti as stated by poet Bilhaṇa) to the north-east of the Srinagar city, en-route to Harṣeśvara.

The spring (Takṣaka-Nāga) is presently known as the 'TAKYAK-NĀG' in the local parlance and is enclosed to a mosque.

THE IDENTITY OF TĀRAKA

Tāraka the most degraded villainous character of the Māhātmya is just a namesake of Tāraka with whom we come into contact in the Kumārasaṁbhava of the well reputed Indian Saṁskṛt poet Kālidāsa. We learn about two separate formidable demonleaders of distant

antiquity through two separate Purāṇas, namely, Garuḍa-Purāṇa and Matsya-Purāṇa. The Garuḍa-Purāṇa presents one Tārakāsura as a main adversary of Indra– the son of Manu and grandson of Dakṣa-Prajāpatih, without giving any detail of his pedigree. Instead it makes a mention of a prophecy to the effect that the annihilation of the demon would be brought about through the God Nārāyaṇa in his self-assumed disguise of a 'नपुंसक' i.e. a hermaphrodite form, - neither a complete male nor a complete female — (नपुंसकः-न पुमान् न स्त्री):

मनोस्तु दक्षपुत्रस्य द्वादशस्यात्मजान् शृणु।
+ + + + + + +
. . . . तत्रेन्द्रस्तारको नाम तद्रिपुः।
हरिर्नपुंसको भूत्वा घातयिष्यति शंकर!।।

(Garuḍa. Purāṇa, Chapter 87)

Regarding the second Tāraka we find a detailed description in the Matsya-Purāṇa. According to that demon Tāraka was the son of a demon-couple 'VAJRĀṄGA' and 'VAJRAṄGĪ' by name. He propitiated God-Brahmā by practising severe penance and in lieu of that got a long desired boon of not being killed by anyone except a seven days old child. The obstinate demon overwhelmed by devilish mentality started misusing his godgiven supernormal strength. In a fit of acute perverseness he persistantly persecuted the wives of celestiol beings time and again in order to get his sensual thirst satiated. Ultimately God-Kumāra, - the offspring of the Lord-Śiva killed him on the seventh day of his birth :—

वज्राङ्गो नाम दैत्योऽभूत्तस्य पुत्रस्तु तारकः।

सुरानुद्वासयामास पुरेभ्यः स महाबलः।।

\+ + + + + + + + +

तस्मात्तु स समुद्भूतो गुहो दिनकरप्रभः।
स सप्तदिवसो बालो निजघ्ने तारकासुरम्।।

(Matsya Purāṇa, 5-11-145)

The comparative study of both Paurāṇic descriptions clearly indicates that the modus-operandi employed by the God-Nārāyaṇa in reducing Tārakāsura to ashes in the Māhātmya is more akin to the description found in the Garuda-Purāṇa. One feels, therefore, tempted to establish the identity of Tāraka of the Māhātmya as one with Tāraka of the Garuda-Purāṇa.

One thing more is worth-mentioning here. The local tradition, as found prevalent among the Hindus of village Khonamuh, even at present, knows the demon by the name 'BHASMĀSURA' instead of TĀRAKĀSURA, but so far as the documentary evidence in the form of old Śāradā MSS of the Māhātmya is concerned, this appears to be a sheer misnomer crept in at any later stage.

THE HARṢEŚWARA-SEVĀ-DAL

It may not be out of place to mention here that in middle eighties the Hindus of village Knonamuh had formed a type of Management Committee with "Harṣeśwara Sevā Dal" as its nomenclature, comprising enthusiastic youngmen of the vicinity endowed with missionary zeal and sense of dedication. The aims and objects of the aforementioned Sevā-Dal, among a number of other things, were to enhance the glory of this Tīrtha by providing all the present-day amenities to the pilgrims. In this connection the Seva-Dal had brought out a small book-let detailing therein various

measures required to be taken for the purpose. These included acquisition of land for constructing a small temple, a Dharam-śālā with all the amenities of a meeting hall, a lungar, toilet facilities, a "Raina Baserā" type temporary lodging etc. etc. In furtherance of this noble task, the Dal did succeed in acquiring some land in the centre of the village itself and constructed a small temple till 1989 when the political situation in the valley took a turn for the worst because of the terrorism unleashed by Pakistan and the work had to be suspended. What followed is now a history.

Besides the publication of an edition of the Harṣeśvara-Māhātmyaṃ on the basis of an authentic and old Śāradā manuscript was also on the agenda of the Sevā-Dal and in that context they had approached me through Shri Chaman-Lāl Rāzdan and Autar-Kṛṣṇ Pandita both residents of the village Khonamuh. Despite the paucity of source material an essential pre-requisite for completing such a project, I had promised them a meaningful initiative in this regard and the present endeavour is just a fulfilment of that promise.

My sincere thanks are due to following friends and well-wishers for their kind co-operation, extended to me, in one way or the other during the completion period of the assignment :

(Ā) All the members of the Harṣeśvara-Sevā-Dal whose constant inspiration proved to be the main impelling force behind completion of the project in totally changed atmosphere of the valley.

(B) Sh. K.L. Swaroop, a close friend of mine who provided a number of valuable suggestions in respect of making the edition more purposeful.

(C) Smt. Roopa-Devi, the then incharge manuscript library of Research and Publication department, J. and K. State who took personal interest in making the required source-material available to me in those risky winter days of 1990 when the militants in the entire valley had started their nefarious design against the humanity.

(D) My thanks are also due to Shri J.L. Gupta, Penman Publishers who enthusiastically took up this work and brought it out with excellent get-up.

Let me conclude now with the following benedictory śloka :

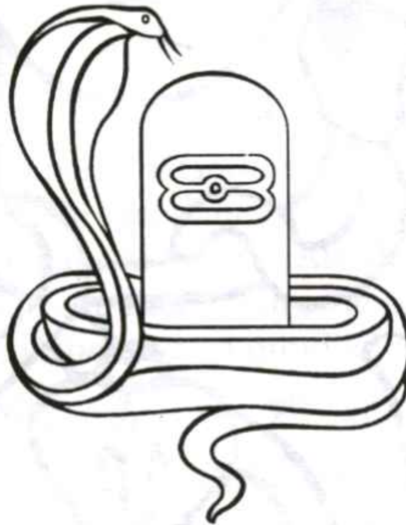
पद्मसद्मकरमर्दलालितं पद्मनाभनयनाब्जभूषितम्।
पद्मबन्धुमुकुटांशुरञ्जितं पादपद्मयुगमैश्वरं स्तुमः।।

Delhi **N.K. GURTOO**

ŚRĪ HARṢEŚVARAMĀHĀTMYAṂ

(श्रीहर्षेश्वरमाहात्म्यम्)

(Original Sanskrit Text with Simple English Rendering and Comprehensive Notes)





ओं नमो भगवते स्वच्छन्दभैरवाय

श्री हर्षेश्वरमाहात्म्यम्

भाग - अ

ओं नमो गुरवे सरस्वतीरूपाय।

ओं श्रीगणेशाय नमः।

विश्वप्रकाशकं ज्योतिरवाङ्मनसगोचरम्।
यज्जागर्ति नमस्तस्मै चिद्रूपाय स्वयंभुवे।।1।।

ŚRĪ HARṢEŚVARAMĀHĀTMYAṂ

PART-A

SALUTATIONS TO VENERABLE GURU—

The very embodiment of Goddess Saraswatī (the Goddess of Learning). Humble obeisance to Sh. GAṆEŚA.

Prostrations to that self-existent Absolute-consciousness–the Transcendental-light illuminating the universe, and being beyond the reach of speech and mind and always All-Awake.

एकदा तीर्थयात्रायामृषयः शौनकादयः।
हिमवन्मण्डले रम्ये नानातीर्थोपशोभिते।।2।।
श्रीशारदापदाम्बोजरजःपातपवित्रिते।
सतीसरसि सङ्गम्य मुनिं सत्यवतीसुतम्।।3।।
योगीश्वरं प्रणम्येदं पप्रच्छुः परमादृतः।

Once, during the course of usual pilgrimage to sacred

Tīrthas, a host of seers headed by Śaunaka and others, assembled at the Sati-Saras.[1] The place is situated in extremely delightful Himalayan range which is exquisitely adorned with various Tīrthas and highly sanctified with sacred pollen belonging to the lotus-feet of the Goddess Śāradā.[2] There they (seers) having come into contact with the son of Satyavatī,[3] a yogi of distinction, paid due homage to him and made the following enquiry from him with utmost respect.

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1. According to an ancient tradition, still alive, the present valley of Kashmir was actually, a gigantic lake in the hoary past. This legendary lake, on account of being considered to be the sacred pleasure-lake of the Mother Goddess Sati, was named as the Satī-Saras which denotes the Pleasure-lake of Goddess Satī. Though with the passage of time, the lake was desiccated and converted into a beautiful region, presently known as the valley of Kashmir, by the ancient sage Kaśyapa, yet this name continued to be in common vogue for centuries over without any change. Thus the entire Kashmir Valley was known as the Sati-Saras in the days of yore.
2. The Mother Goddess Śāradā is considered as the main presiding deity of Kashmir region from time immemorial. For this reason the entire region was known as the Śārada-Deśa also. Bilhaṇa, a famous Saṁskṛt poet of Kashmir (12th cent. A.D.) has mentioned this very name of the region in his well-known poetic composition Vikramāṅka-Deva-Ç̣aritam thus : —

   सहोदराः कुङ्कुमकेसराणां भवन्ति नूनं कविताविलासाः।
   न शारदादेशमपास्य नूनं दृष्टो मयान्यत्र तयोः प्ररोहः।।

   Śāradā—The famous Śāradā Tīrtha, still existent in the north-west part of Jammu and Kashmir state, is under illegal occupation of Pakistan at present.
3. Satyavatī was the name of great sage Vyāsa's mother.

श्री शौनकादय ऋषयः ऊचुः

भगवंस्त्वं मुनिश्रेष्ठ योगिनां परमो विभुः ।।4।।
ये न त्रैकालिकं ज्ञानं प्रत्यक्षमिव दृश्यते ।

The respectable seers—Śaunaka and others stated thus: O blessed and inspired sage! you are indeed the most eminent preceptor of all yogis and thus have a clairvoyance of the past, present and future as direct perception as it were.

ये न कालवशाद्ध्वस्ता वेदाः शाखान्विताः कृताः ।।5।।
येनेतिहासो विहितो भारताख्यो मनोहरः ।
नाना कथाद्यसिद्धान्तः पञ्चमो वेद उच्यते ।।6।।

The entire credit of carrying out the great task of re-adjustment of the Vedas with their respective Śākhās (schools) goes to you alone, as the ancient Vedic order, with the passage of time, had been very badly affected. You are the celebrated author of fascinating epic known as the Bhārata, which on account of being abundantly full of legends and ethical doctrines, has been termed as the fifth Veda.

तदशेषश्रुतिज्ञानसारविन्मुनिपुङ्गव ।
कथयाशु समेतानां मुनीनां कर्णपावनम् ।।7।।
तीर्थराजस्य माहात्म्यं भुक्तिमुक्तिफलप्रदम् ।

O the most excellent sage! you are exceptionally acquainted with the essence of knowledge contained in the Śrutis (Vedas). Be pleased to narrate quickly the greatness of any prominent Tīrtha (existing in the region) to the assembled group of seers which would certainly purify their sense of hearing and prove to be the bestower of the reward of worldly enjoyments and the liberation as well.

हिमालये महाशैले नानातीर्थोपशोभिते ।।8।।
चराचरजगन्नाथमन्दिरे सर्वसुन्दरे ।

स्थानानि सन्ति रम्याणि बहूनि मुनिपुङ्गव ।।9।।

O the most distinguished seer! The lap of the majestic mount Himalaya exquisitely bedecked with various Tīrthas and having the privilege of being the charmful abode of the lord of animate and inanimate universe, abounds in places of scenic beauty all-around.

भुक्तिमुक्ति प्रदान्याहुर्विष्णोः शर्वाजयोस्तथा ।
कान्त्यायन्या गणेशस्य सूर्यस्य च महात्मनः ।।10।।

Those sacred places stand consecrated to a number of divinities viz Viṣṇu, Śiva, Brahmā, Kātyāyanī, Gaṇeśa and the glorious Sun and all of these sacred places are said to be the bestowers of worldly pleasures and liberation (to the men).

तेषु स्थानेषु किं स्थानं पावनं मुनिपूजितम् ।
यस्मिन् दृष्टे भवेन्मुक्तिस्तत्त्वं कथय साम्प्रतम् ।।11।।

Just now we pray you to let us know that particular place from amongst the whole lot of sacred places which enjoyes the holiness and reverence from all the seers and a glance of which guarantees attainment of liberation.

इति पृष्टस्तदा योगी व्यासः सत्यवतीसुतः ।
प्रोवाच परया भक्त्या नमस्कृत्य स्वयंभुवे ।।12।।

Having been entreated thus the great Yogi Vyāsa, the son of Satyavatī, after paying due obeisance to the self-existant divine, replied with an extreme fervour of devotion.

व्यास

शृण्वन्तु मुनयः सर्वे पुरा पद्मभवोदितम् ।
तीर्थराजं महापुण्यं धाम तच्छशिमौलिनः ।।13
हर्षेश्वरेति विख्यातं त्रिषु लोकेषु संज्ञया ।

Vyāsa

O respected seers, listen ye all. As already revealed by

Brahmā ere-long, the sacred abode of Śiva, renowned as Harṣeśvara all over the three worlds over, is certainly a Tīrtha of divine celebrity (amongst the existing lot).

यं दृष्ट्वा लभते लोकं शाम्भवं भववर्जितः ।।14।।
नरकार्णवयोग्योऽपि यं दृष्ट्वा स्वर्गमश्नुते ।
सुकृती कृतिनां वर्यो राजते परमे पदे ।।15।।

Beholding that (Tīrtha) a votary attains absolute freedom from repeated births and deaths and ultimately reaches Śiva-Loka. Even a wicked person condemned to be thrown into the Ocean of hell, if undertakes a pilgrimage to that holy Tīrtha, is undoubtedly transformed into a pious soul and chosen one among the righteous men. Thus having enjoyed the comforts of the heaven for long finally shines in the highest position.

ये लोका दानशीलानां ये लोका यज्ञयाजिनाम् ।
तपोनिष्ठानां ये लोकास्ते हर्षेश्वरदर्शिनाम् ।।16।।

Such divine regions as are attained by those who give alms to needy, offer oblations to sacrificial fires and practise austerities abidingly, are equally attainable by those persons too, who pay regular visits to the holy Harṣeśvara.

सर्वलोकेश्वरो यत्र साक्षाद्भर्ग उमापतिः ।
कर्ता धर्ता च संहर्ता लोकानां शिवभूः स्वयम् ।।17।।

Indeed this is the sacred place where Bharga (Parama-Śiva) representing the eternal light of Consciousness, the consort of Umā, the sole Lord of all beings, the creator, the preserver and absorber of the whole cosmic process and the essential fountain-head of divine bliss for all, is perpetually stationed himself in his conspicuous divine form.

सशक्तिः सकलः काले निष्कलः परमेश्वरः ।
निर्गुणः सगुणश्चेति द्विविधस्त्रिपदस्थितः ।।18।।
यत्र धामनि सत्यात्मा साक्षाद्वसति शंकरः ।

That is the sacred abode wherein the Supreme iśvara *constituting the real spirit of everything becomes manifest* on three stages of existence[1] and simultaneously appears in two facets viz, the Sakala (the transience)[2] and the Niṣkala (the transcendence)[3] corresponding His own saguṇa (with

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1. (A) According to system of Kashmir Saivism, the Supreme Śivahood is simultaneously manifest on three stages which are as under:
   I The absolute stage of perfect unity transcending all types of temporal, spacial and corporeal limitations. This stage is technically called as the Śakti stage.
   II The stage of diversity in unity comprising subjects and objects belonging to Pure-Path the Śuddhadhvan above the sphere of the Māyā. This is technically called as the stage of the Vidyā.
   III The stage of absolute diversity comprising multitudes of subjects and objects of Impure-Path the Aśuddhadhvan, under the sphere of the Māyā. This is technically called as the stage of the Māyā.
2. (B) In the Śaiva parlance the word Sakala indicates the divine experience delimited by and related to a subtle material form having all senses and organs. The Sakala experient of Śaivas corresponds to the Saguṇa form of God-Nārāyaṇa of the Vaisṇava cult. According to their belief God-Nārāyaṇa having assumed a mortal form and hence subjected to the limitations of three constituent qualities of the nature viz. the Sattva, the Rajas and the Tamas, is called as the Saguṇa.
3. The technical word 'Niṣkala' in the verse 18 above denotes the transcendental experiencer Parama-Śiva, who is beyond the pale of all limitations and in whose case all sorts of repletions and depletions carry no weight at all. This aspect of divine corresponds to the Nirguṇa form of the God-Nārāyaṇa in the Vaiṣṇavite belief.

attributes) and Nirguṇa (without attributes) aspects respectively, dwells quite manifestedly along with his Śakti.[1]

तदहं संप्रवक्ष्यामि लोकानां हितकाम्यया ।।19।।
हर्षेश्वरस्य माहात्म्यं प्रख्यातुं धरणीतले ।

I shall, therefore, for the benefit of entire mankind and for propagation of exalted virtues of Harṣeśvara on the surface of the earth, spell out all details related to that place of divine gaiety.

शृण्वन्तु मुनयः सर्वे भक्तिपूर्वं समाहिताः ।।20।।
धनदाशागतश्शैलो हिमवानिति विश्रुतः ।
योजनानां सहस्राणि बहून्याक्रम्य तिष्ठति ।।21।।

O seers! please listen to me with full attention and intense devotion. The mountain renowned as the Himavān (- the snowclad mount Himālaya) is situated in the northern sphere, spreading over many a thousand yojana.[2]

यस्यात्मजा पार्वतीति विख्याता तपसा हरम् ।
आराध्यावाप तद्देहं स्नेहेनार्थं तपोधनाः ।।22।।

1. The Śakti, in other words known as the Cit-Śakti, Svātantrya Śakti and so on, is the fundamental I-Consciousness-Power—'Aham' or in other words the eternal Self-awareness-Power or the divinity eternally inherent in the Absolute Being—the Parama-Śiva. This essential-power being the spontaneous creative throb ever-awake in the Divine, enables him to manifest his own self in the form of prodigious universe, preserve it and then reabsorb it in the self.

   The followers of the Śakti cult take this creative faculty of the absolute as his indivisible female aspect. They worship it in the form of the Mother-Goddess Parā-Śakti–the divine Mother of all.

2. Yojana denotes an ancient Indian measure of distance roughly equal to twelve kilometres.

O ascetics affluent in austerities ! his daughter Pārvati, having won over the hand of Śiva by means of severe penance, occupied half portion of his divine form as a mark of abiding devotional love for him.

माहात्म्यं तस्य को वक्तुं क्षमते विश्वधारिणः।
त्रिजगत्स्वामिनः शम्भोर्यो वै सर्वगुरोर्गुरुः।।23।

Who can command the eloquence to narrate fully the magnificence of that sustainer of the world (mount Himālaya), for he happens to be the illustrious elder (father-in-law) of the Lord Śambhū Himself, who is admittedly an overlord of the three worlds and ancestor of even god-Brahmā the ancestor of all beings.

तस्य शृङ्गे हिमवतः कश्मीरं मण्डलं महत्।
धाम लक्ष्मी-सरस्वत्योः स्वामिनस्त्रिपुरद्विषः।।24।

It is on the lovely peak of that mountain the extensive domain of Kashmir is situated, which is the holy abode of Goddess Lakṣmi and Sarasvati and also of the exalted Lord (Śiva) an evowed adversary of demon Tripura.

यत्रात्मानं महादेवो बहुधा करुणानिधिः।
अनादिनिधनं धृत्वा लोकान् रक्षति लीलया।।25।।

That is the realm wherein the all-compassionate Supreme-Śiva, having established his own beginningless and endless Self in innumerable forms, carries out the divine play of providing protection to all the worldly beings.

तत्रेदं परमं स्थानं श्रूयते त्रिपुरद्विषः।
हर्षेश्वरेति विख्यातं नाम्ना पापौघशातनम्।।26।।

As we hear it, this place of extra-ordinary divine eminence which has been referred to above as the Harṣeśvara and possesses the unfailing efficacy of removing piles of sins by remembering its name alone, is situated in that realm (Kashmira-Maṇḍala) and is consecrated to the enemy of demon Tripura.

यस्मिन्स्थाने हरि साक्षादीश्वरं भक्तवत्सलम्।
नत्वा तदाज्ञयाधाक्षीत्तारकं दैत्यपुङ्गवम्।।27।।
हर्षेश्वरेति तत्स्थानं वाराणस्या इवाधिकम्।

The same spot is renowned as the Harṣeśvara where God-Nārāyaṇa, after having paid reverent homage to Śiva the store-house of compassion for His devotees, saught his commandment and set ablaze the mighty demon Tāraka. The spot abounds in glory–quite similar to that of Vārāṇasī.

ऋषय:–

मुने सत्यवतीसूनो परं कौतूहलं हि नः।।28।।
किमर्थं तारको दग्धो हरिणा लोकधारिणा।
कथं चेत्येव विज्ञातुमुत्कण्ठा परिवर्धते।।29।।

Seers :

O the son of Satyavatī and a seer of distinction, our compelling curiosity urges us to know the real purpose for which God-Nārāyaṇa, notwithstanding His being the sustainer of the world, consigned the demon Taraka to the flames? Apart from this we are also eager to know the modus-operandi employed by Him in the operation.

ईश्वरस्याज्ञया तत्र यद् दग्धो दैत्यपुङ्गवः।
तदशेषेण कथितुं प्रसादं कुरु नो मुने।।

O reputed seer! oblige us by giving out all details regarding that eventful incident which led to the demon of strong nerves being consigned to fire (by Nārāyaṇa) in compliance with the divine commandment.

व्यासः

स तारको नाम पुराऽसुरोऽभूत्
प्रचण्डवीर्यो विजितत्रिलोकः।
शोकं ससर्जारिविलासिनीनां
मनःसु यो वारितसद्विवेकः।।31।।

Vyāsa

In the days of yore, there was a demon, Tāraka[1] by name who conquered all the three worlds by his fierce prowess. All the same having no regard for moral discretion, he resorted to generating constant agony in the hearts of charming wives of his adversaries (the celestial gods)

स क्रूरबुद्धिर्मघवत्पदार्थी
वनं प्रयातो मृगयाविहारी।
ददर्श दूरेऽध्वनि नारदाख्यं
मुनिं महाकारुणिकं सुरारिः।।32।।

That ruthless enemy of the celestial beings, ardently longing for the seizure of the spacious seat of Indra (the king of heaven), once chanced to enter a forest in pursuit of hunting. There he happened to see the eminent and compassionate sage Nārada treading the far end of the forest track.

पप्रच्छ तं दैत्यपतिः स मार्गे
योगीश्वरं दानवसैन्यनाथः।
प्रणम्य भक्त्या परया महात्मन्
देवेषु को वै तपसाशुतोषः।।33।।

The demonking who was commander-in-chief of his demon army as well, offered cordial prostrations to that accomplished yogī there on the roadside and asked him with extreme devotion, "O noble seer! who is the god amongst divine beings who can be propitiated quickly by practising penance?"

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1. The second half of the verse connotes that the wicked and ruthless demon mercilessly oppressed the celestial gods causing great distress and constant misery to their better halves.

स नारदो योगिवरोऽब्रवीत्तं
निबोध दैत्येन्द्र वचो मदीयम्।
साक्षान्महेशो भगवानशेष-
विश्वेशरूपः कृतशेषहारः।।34।।
स पार्वतीशः शशिमौलिरेकः
सन्दृश्यते वै तपसाशुताषः।

That yogī of extra-ordinary repute replied to him thus:

O the ruler of demon-race! listen to me attentively. Methinks, none but the Glorious-Lord Śiva identified as the supreme-sovereign of the entire universe, embellished with the necklace of Śeṣa serpent, the spouse of Pārvatī and bearing the crescent on His forehead, is the only deity certain to be pleased quickly by practising penance.

इच्छास्ति चेद्दैत्यविभो विभूता-
वाराधयेशं वृषवाहनं तम्।।35।।

O the ruler of demons! in case you eagerly seek after the fortune engage youself in meditating upon the Īśa mounted on the divine bull (Nandikeśvara).

ततोऽभिधायाशु स योगिवर्य-
स्तिरोहितोऽभून्निजमाययाथ।
दैत्योऽपि सर्वं निजराज्यभारं
विहाय केदारमगात्तपोऽर्थम्।।36।।

The revered yogī having stated thus disappeared instantaneously by invoking his inherent self-concealing power (Māyā). The demon too, on the other hand, cancelling all his royal obligations, left for sacred Tīrtha of Kedāra in order to practise penance over there.

केदारतीर्थाश्रयमाशु लिङ्गं
दृष्ट्वा च तत्रामृतपानपूतः।

प्रयाति नूनं मनुजोऽर्कबिम्बं
भित्त्वा शिवाख्यं परमं स्वधाम।।37।।

A human being after having beheld the sacred Lingaṃ enshrined at the holy Tīrtha of Kedāra and, having sanctified himself by drinking the nectar of immortality there, assuredly breaks through the disc of the sungod and reaches his real abode–the excellent Śiva Loka.

तत्रैव सप्ताहमसौ सुरारि-
र्दुष्टात्म बुद्धिरुपवासनिष्ठः।
यदा न लेभे वरमाशु देवा-
त्तदा शिरच्छेत्तुमुपाक्रमत्स्वम्।।38।।

When that evil-minded enemy of the heavenly-beings did not succeed in obtaining the cherished boon from the Divine, despite his seven days continuous meditation and fasting, he at once made up his mind to behead himself.

तत्साहसेनाशु दयानिधानं
देवो महेशः कृतनागभूषः।
प्रादुर्बभूवास्य पुरोऽसुरस्य
दातुं वरं तुष्टतमो मुनीन्द्राः।।39।।

O blessed seers! The resplendent Śiva, the inexhaustible store of compassion, having at once grown extremely gratified with his daring courage appeared instantaneously in front of him in His divine form garnished with the ornamentation of serpents, for bestowing upon him a boon of his choice.

तमाशु देवं पुरतो विलोक्य
प्रणम्य चास्मै निजसत्त्वयोगात्।
वव्रे वरं दुष्टमतिः स दग्धुं
सर्वाञ्श्च देवान् तपसेद्धतेजाः।।40।।

As soon as the demon, whose prowess had boosted up

considerably because of penance, saw the glorious Śiva standing in front of him, he at once fell prostrate with due respect, for reasons of inherent Sattva (the quality of goodness), present in him. But (within no time being overwhelmed by demonish propensity) he prayed for a boon enabling him to reduce the entire populace of heavenly gods to ashes.

देवाधिदेवेश भवान् प्रसन्न-
श्चेन्मे तदास्त्वद्य वरस्तवायम्।
यं यं स्पृशाम्याशु करेण भस्मी-
भूतो भवत्वेष तव प्रसादात्।।41।।

O the Supreme-Lord of all the prominent celestial gods! in case you are really pleased with me, then oblige me by granting this boon to me that any living being whom I simply touch with my hand, be instantaneously reduced to ashes with your divine grace.

तथेति देवो भगवान्दयालु-
र्महेश्वरः शैलसुतासमेतः।
अङ्गीचकाराशु स कर्मसाक्षी
तत्कालकृत्कालपतिः कलेशः।।42।।

"Let it be so" was the spontaneous and positive response from all-compassionate Śiva accompanied by Pārvatī (His consort). Thus, He, on account of being a benign-god who witnesses and disposes of all actions (vicious or virtuous) on the spur of the moment, is the divine controller of the Kāla i.e. the time-factor and the god of death, is the divine master of the Kalās i.e. all digits of existance and is the sole proprietor of divine digit of moon, readily accepted his prayer.

स चासुरः शैलसुतायुतं तं
दृष्ट्वा प्रलुब्धो धृतदुष्टबुद्धिः।

वरेण शैवेन समृद्धतेजा-
स्तां हर्तुमीशं समनुद्रुतोऽभूत्।।43।।

The demon with enhanced quantum of prowess for reasons of boon from Śiva, after having seen him accompanied by the daughter of the mount Himālaya (Pārvatī) lost controle over his senses. Thus overcome by the villainous nature he started running after Him with the intention of abducting Her (Pārvatī)

तदेश्वरः स्वेन वरेण पूर्णं
तं दैत्यराजं न हि हन्तुमीशः।
स्वरक्षितं नैव निहन्ति साधु-
र्यद्यप्यसौ बाधितुमुद्यतः स्यात्।।44।।

The glorious-Śiva (deliberately) desisted from doing away with the demonking himself, because of having elevated him to the state of perfection with His own boon. For the righteous person never annihilates any creature whom he has granted protection himself, no matter the creature be bent upon to hurt him instead.

ततः स देवः परमेश्वरस्त-
द्भयादिवोदक्चलितः सशक्तिः।
पश्चात्स दुद्राव महासुरस्तं
ज्वलन्निवाग्निः सहसा मुनीन्द्राः।।45

O great seers! upon this the divine playful overlord, pretending as if frightened by the demon, fast proceeded towards, northern direction along with His Śakti. The formidable demon too resembling a blazing fire, at once gave him a vigorous chase.

सपार्वतीकोऽथ महेश्वरो द्राक्
समाययौ भीत इवासुरेन्द्रात्।

कश्मीरतीर्थ स्थित शैलराज-
गुहां गुहाद्यैः सममेव सर्वैः ।।46।।

The Supreme-Lord, along with Pārvatī and all other prominent divinities like god Kumāra and others, immediately occupied this cave of the mountain-king (Himālaya) situated in Kashmir, a region as sacred as a Tīrtha, as if under the fear of the demonking.

तत्रात्मनो लिङ्गमशेषपूज्यं
निधातुकामः शशिमौलिरीशः।
प्रभावमात्मीयमथ प्रकाशं
कर्तुश्च हर्तुं निजभक्तपापम्।।47।।

तत्रैव शैलाग्रमहागुहायां
स्वं गोपितुं भूतपतिः स देवः।
समं स्वकीयैर्गणनाथमुख्यै-
र्लिङ्गात्ममूर्तिर्निजमाययाभूत्।।48।।

The Supreme-Master of all beings with crescent on His forehead, in order to establish his exceedingly worth-worshipping Linga form there in that splendid cave, to make His own prominence manifest to all, to ward off the sins of his true devotees and to conceal his essential Absolute-Self, transformed Himself into a Linga form through His inherent divine power, with all other prominent Gaṇas (immediate attendants on him) who as well followed the suit.

यावद्रुषा दैत्यपतिः स शैले
रुद्रं समन्वेष्टुमनश्चचार।
तावत्समग्रासुरदन्तिसिंहं
सस्मार शीघ्रं हरिमीश्वरोऽपि।।49।।

As long as that wrathful demon-chief roamed about the mountain with the intention of hunting out the great Rudra, so long did the latter too immediately think of god Nārāyaṇa who is a lion, given to destroy all elephant-demons, as it were.

ततो मुरारिर्भगवत्समीप-
मागत्य शम्भोर्निजशक्तिरूपः।
स प्राञ्जलिः प्राह गिरं प्रणम्य
विनीतवद्वाक्पटुरेवमीशः।।50।।

Then the foe of demon Mura (god Nārāyaṇa) essentially a part and parcel of Śiva's own divinity and extremely proficient in maintaining proper decorum during the course of conversation, attended on him and, after paying due homage to him with folded hands held the following conversation with Him in a highly polite and polished oration.

Note : *The following is the Psalm on the greatness of Śiva composed and sung by God Nārāyaṇa :*

ओं नमः शिवाय पीयूषभानुभासितचक्षुषे।
हंसाय निजदृग्भासा ध्वस्तध्वान्ताय शम्भवे।।51।।

ओं नमः शिवाय पञ्चात्मभूततत्त्वौघवेदिने।
छेदिताशेषदैत्याय सर्वदोषहराय ते।।52।।

ओं नमः शिवाय भक्तौघवाञ्छनाकल्पशाखिने।
जगत्ग्रासोद्यतानल्पवीर्यत्रिपुरदाहिने।।53।।

ओं नमः शिवाय कैलासलास्योल्लासितशक्तये।
अन्धकान्तकृतिक्रान्तदैत्यवृन्दाय ते नमः।।54।।

ओं नमः शिवाय कल्पान्तानल्पभूतौघहारिणे।
धारिणे त्रिजगल्लीलां कलिताध्यात्मशक्तये।।55।।

ओं नमः शिवाय विज्ञानाज्ञान पूर्णाय नित्यशः।
निष्कलाय कलङ्काय नमो गङ्गाधराय ते।।56।।

ओं नमः शिवाय वेदान्त-सिद्धान्तादिविवेकिने।
प्राणरूपाय देवाय मृढाय दृढबोधिने।।57।।

ओं नमः शिवाय तर्कादिप्रसङ्गालोचितात्मने।
कर्मादिधर्मसम्मानमीमांसाहितमूर्तये ।।58।।

ओं नमः शिवाय कैवल्यदायिने ह्यनपायिने।
आत्मप्रकृतिसम्बन्धात्सांख्यविज्ञानदायिने।।59।।

ओं नमः शिवाय शैवानां शिवेति ज्ञानदायिने।
अनन्तभावपाशौघदाहिने चित्स्वरूपिणे।।60।।

ओं नमः शिवाय वेदान्तविशुद्धब्रह्मरूपिणे।
कालाय कलिताशेषचार्वाकज्ञानबुद्धये।।61।।

क्षितिनीरसमीराग्नि सोमार्कात्मनभोमयी।
वितत्यागमिका मूर्तिर्गम्यं त्वां वेत्ति कश्च न।।63।।

'OM-NAMAH-ŚIVĀYA'

51

Prostrations unto you Śiva

The moon and the sun form your glittering eyes;[1] you are the Supreme-Spirit (Haṃsaḥ)—the pure conscious self which am 'I'—Aham, and the bestower of eternal repose

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1. In the Śaiva parlance the 'moon' and the 'sun' symbolically denote 'Apāna and Prāṇa, the 'action' and knowledge', the waking state and dreaming state etc. respectively.

(Śaṃbhū), by repelling dense darkness (Ajñāna) with the divine light of Right-Knowledge[1] (Śiva-Vidyā) imparted by your own glorious-Self

52

Salutations to you Śiva

You alone are perfectly acquainted with real nature of five divine powers and the multitude of thirty six elements-(Tattvas) which constitute the entire universality. You are the destroyer of all demons and the remover of all defilements.

53

Prostrations unto you Śiva

You are, indeed, the wishyielding tree (Kalpa-Vṛkṣa) with respect to the fulfilment of desires of innumerable devotees. You have reduced all the three regions, occupied by force by the demon Tripura who was bent upon devouring up the entire world, to ashes.

54

Salutations to you Śiva

Your own female aspect (Śakti), appearing forth atop the mount Kailāśa, is rejoicing in the supreme delight of the most artistic divine dance called the 'lāsya'. You alone enjoy the glory of vanquishing the array of demons by doing away with their commander-in-chief, known as Andhaka.

55

Prostrations unto you Śiva

You alone possess the divine power of withdrawing the

1. The compound-word -'निज-दृग्भासा' in the original Saṁskrit text refers to the light of sacred knowledge found in the Śaivite scriptures traditionally believed to have been revealed by Śiva Himself Pārvatī.

multitude of physical existences on the occasion of final cosmic dissolution (the Kalpānta marking the end of one complete cycle of creation). You alone are the upholder of the divine play (of manifestation, sustenance and withdrawal) of all the three worlds.

56

Salutations to you Śiva

You shine eternally and simultan-eously in your bi-faceted appearance viz (1) the ultimate consciousness filled with uncommon intuitive knowledge i.e. the highest Śiva consciousness and, (2) the empirical-self possessed of imperfect intellect i.e. the Paśu-consciousness. Thus you carry on the unfoldment of two facets of your divinity concurrently viz (1) the 'Niṣkala' i.e. the transcendental shorn of all blemishes and, (2) the 'Kalaṅka' ie the transient besmeared with stigmas of the Māyā.

My humble respects to you the bearer of the sacred Gaṅgā.

57

Praṇāmas to you Śiva

You alone have the discriminatory comprehension of the matters related to the highest spirit as defined in various schools like the Vedanta the Siddhānta etc. T .e Prāṇa ie. the subtle universal life-vitality is your intrinsic form. You alone are all-blissful and filled with firm knowledge.

Salutations to you Śiva

By taking recourse to the logical propositions and other relevant scriptural provisions you verily reflect upon your own divine-self (in the form of pure I-consciousness). Indeed, you get manifested through the tenets of the Mīmāṁsā which approbate the sanctity of ritualistic performances.

59

Prostrations unto you Śiva

As sole imperishable entity you are the real bestower of

the 'Kaivalya'-(complete freedom of the sentient 'Puruṣa' from the insentient 'Prakṛti'). You alone have revealed the knowledge of the Sāṅkhya Philosophy which explains the relationship between the sentient 'Puruṣa' and the insentient 'Prakṛti'.

60

Prostrations unto you Śiva

To the followers of the Śaiva-Path you reveal the right knowledge of identifying the entire phenomenal universe as one with the Absolute Śiva. Being the sole ultimate-consciousness you cut asunder the snares of attachment with the mass of material objects.

61

Salutations to you Śiva

As envisaged in the Vedantic thought you are the Supreme-Brahman-purity par-excellence. Verily, you act as the Kāla (the time factor) and have elaborately postulated the knowledge and wisdom of the Çārvāks.[1]

62

As enunciated by the holy scriptures, having manifested your own divine self in the forms of the earth, the water, the air, the fire, the moon, the sun, the Ātman and the ether, you exist eternally. Though easily accessible to all nobody knows your real nature.

किमर्थमधुनैवाहं स्मृतो भगवता त्वया।
विधेयं किं तवेशान शाधि मां किं करोम्यहम्।।63।।

What is the purpose which prompted you remember me at this moment? O great Lord! what is the immediate service to be rendered by me to you? Be pleased to enjoin upon me what am I supposed to do for you?

1. Çārvāks are the followers of the Indian materialistic thought.

व्यास:

इत्थं स्तवेन देवेश: स्तुत: शम्भुस्तपोधना:।
हरिणा योगिपूज्येन मायिना ह्यनपायिना।।64।।
उवाच वचनं शम्भु: सुधौघाप्लाविताक्षरम्।

Vyāsa—O asectics affluent in austerities! the Supreme-Ruler of celestial beings and all-blissful Śiva was praised thus by the imperishable God Nārāyaṇa who was adored by yogis and enjoyed control over Māyā. (Consequent upon this) lord Śiva spoke the (following) words, soaked in the flood of ambrosia, as it were.

शिव:

शृणु योगीश दैत्यारे मच्छक्तिस्त्वं जनार्दन।।65।।
मद्भक्तो मन्मतिर्नित्यं मत्परायण मद्वच:।

Śiva

O Master of yogis, foe of the demons and tormentor of the wicked! listen to me. Essentially being none other than my own Śakti you are abidingly devoted to me and have your sole attention ever focussed in me alone.

त्वया हताश्च ते वीरा दैत्येन्द्रा मधुसूदन।।66।।
साम्प्रतं पश्य मायेश मद्वरोदृप्तमानस:।
मामेव हन्तु कामोऽसौ तारकाख्यो महासुर:।।67।।
तद्गच्छ मायया विष्णो दैत्यं भस्मीकुरु क्षणात्।

O Madhusūdana! you have already done away with a host of demon-leaders of the strongest nerve (in the past). O the Master of the Māyā! just see, presently this unscrupulous demon, Tāraka by name, whose mind has grown over-abundantly arrogant with the acquisition of a boon from me, has taken the course of striking me down (in return). For this reason, O Viṣṇu, I beseech you; proceed forthwith, press into action your specific delusive-power–Māyā and, reduce him to ashes in no time.

इत्यादिष्टो भगवता हरिः शीघ्रं गुहामुखात् ।।68।।
निर्गत्य दैत्यराजं तं शैलपादे ददर्श ह।

The God-Nārāyaṇa, having thus been commanded by the glorious Śiva, came out of the cavern at once and found the demonking standing on the foothill of the mountain.

तत्रैव भगवान् विष्णुः स्त्रीरूपं निजमायया ।।69।।
चकारोन्निद्रपद्माभं मुखं सुखकरं नृणाम्।

The Lord-Viṣṇu, bringing into action His Māyā (the supernal delusive stratagem) on that very spot assumed a feminine form embellished with a face as charming as a full bloomed lotus, providing extra delight to the on-lookers.

एवंविधं स भगवान् परिधाय वेशं
वामोचितं विहितकामगतिः समायः।
कायं स्वकीयमथ तस्य महासुरस्य
शैलाग्रसंस्थितमदर्शयदेकवीरः ।।70।।

The God-Nārāyaṇa, (a divinity of the 'Ekavira'[1] status and an expert in bringing into play the divine Māyā, having assumed a beautiful form and moving along in graceful gait befitting to a charming damsel (including the Goddess Pārvati or the Goddess Lakṣmī) showed His bodily appearance to that mighty demon from the top of the mountain.

तां वीक्ष्य सुन्दरनिजावयवानवद्यां
हृद्यामनङ्गशरतापितमानसोऽभूत्।

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1. Any Sādhaka, who with the intense grace of Parama-śiva gets entry into the Turīya state of consciousness and consequent upon that becomes the master of Indriya-Śaktis (senses) is called the Vīra-Pramāta in the Śaiva-scriptures.
Lord-Śiva on account of being the sole Supreme-Vīra without any second rival is mentioned as the Eka-vīra in the present context.

दैत्यः स विस्मित इव क्षणविस्मितेति-
कर्त्तव्य आस्त सुतरां सुविमूढचेताः।।71 1/2।।

The charming limbs of the graceful lady made her exquisitely beautiful to look at and, as soon as, the demon caught her glimpse, the cupid (Anaṅga = the god of love) instantaneously generated excruciating pain in his heart with a volley of arrows pointed at him. He was wonder-stricken, at it were, and totally forgot all his obligations within no time, and fell a victim of the exclusive mental bewilderment.

पुष्पायुधेन नितरां परितप्तगात्रो
भ्रान्तिं भजंस्तुहिनभूधरराजपुत्र्याः।
उष्णोष्णनिःश्वसितमेचकिताधरोष्ठः
कष्टं कथञ्चिदिदमेव हसञ्जगाद।।72 1/2।।

The flowery weapons of the cupid caused an unbearable burning sensation in all limbs (of his body) as the mistook the lady for the daughter of the snowclad mountain (Himālaya). The feverish hot breaths turned his lips dark-blue and with great anguish he could utter a few words in a seemingly smiling tone.

दैत्येश्वरोऽहमवनौ दिवि भूमिरन्ध्रे
वीर्यावधूतसुरवर्यमहाप्रभावः।
त्वां संविलोक्य कतमोऽस्त्यपरोऽभिलाषः
स्वः सुन्दरीगणजनस्य च सत्यमेतत्।।73 1/2।।

I am the paramount ruler of demon race having exclusively wiped out the tremendous majesty of the chief celestial god Indra from the earth, the upper region and the underworld. Sincerely speaking, presently after having had a glance of you what craving for the host of beautiful damsels of heaven remains in me?

इत्थं गिरं त्रिदशवैरिसमीरितां तां
श्रुत्वा विचिन्त्य वितनोरिषुतापितं तम्।

वाणीं सुधारसमयी समये समायो
रम्याक्षरां समवदज्जगदेकनाथः ।।741/2।।

Having heard the statement of the enemy of celestial beings, god Nārāyaṇa the sole sustainer of the world, instantaneously noticed the demon had been intensely tormented by the arrows of the cupid. Thus finding the moment quite appropriate for the execution of His stratagem, the sole Lord of the world and the master of the Māyā addressed him in soothing voice juicy with divine ambrosia.

त्वां वीक्ष्य सर्वगुणमन्दिरमात्तवीर्य-
सारं निरस्तभवविक्रममद्य नूनम्।
सप्रेम जातमहह प्रथमं मनो मे
वामः सदा त्रिजगति प्रथितो हि कामः ।।751/2।।

What a great surprise, finding you an abode of all virtues, possessing the essence of gallantry and having overcome the valour of even Śiva today, at the very first sight of you my mind has become suddenly full of immense love for you. Indeed, the ways of the Cupid (Kāma) do not come under the purview of customary norms all the three worlds over.

त्वां प्राप्य वल्लभमपास्तसमस्तदोषं
कोशश्च यौवनधनस्य वपुर्मदीयम्।
तप्तं शरैरविकलैर्वितनोः प्रयाति
सौख्यं परं किमपरं भवतो हि लभ्यम्।।761/2।।

Having found a worthy and favourate darling like you totally devoid of blemishes and a treasure of the inexhaustible opulence of youth, I am quite sure, that my body strieken with scorching agony caused by the volley of arrows of the Cupid (targeted at me) will drive immense pleasure. What more happiness than this should I expect from you?

इच्छामि दैत्यवर तेऽङ्कमुपैतुमद्य
विघ्नो नदी न यदि शैलभवाऽभविष्यत्।
तुङ्गोर्मिभङ्गिविहितोपलनादबाधा
त्रस्तास्म्यहं कथमुपैमि भवन्तमेका।।771/2।।

O the most charming demon! I would earnestly wish to occupy your comfortable lap just now, if the stream gushing forth from the mountain uproarious with stricking boulders and surging undulations had not stood as an unsurmountable obstruction. How to come close to you as I feel quite aghast, due to lack of proper succour?

इत्यात्मनोऽभिलषितां ललनां वदन्तीं
दैत्याधिपस्तदधरामृतपानलुब्धः।
तां हुङ्कृतेन गिरिरन्ध्रभवां स सिन्धु-
मौर्वाग्निनेव समशोषयदुग्रदृष्टिः।।781/2।।

Impatiently eager to drink the nectar of her lower lip the demonking, while listening to that choicest woman, did at once cast a wrathful glance and dried up the river springing from the uphill covern of the mountain, with frightening grunt of "Hoom" which resembled the ferocity of the submarine fire.

अथाब्रवीद्वाक्यमुदारतेजा
दैत्याधिपस्तां दयिते नदीयम्।
संशोषिता हुङ्कृतिवह्निना मे
तदेहि मत्पार्श्वमपास्तभीतिः।।791/2।।

O my darling, " said the most dreadful demon to her entreatingly" Behold the river is totally dried up with my fiery grunt, so I pray you to come close to me, putting aside all speculations of fear.

ततोऽब्रवीत्सस्मितमात्तमायः
स्त्रीरूपधारी भगवान्स विष्णुः।

भीतिः प्रणष्टा खलु मे नदीजा

जातापराहेस्तव मूर्ध्नि लग्नात्।।80½।।

Then Lord-Viṣṇu with divine celebrity and guise of a lovely damsel under the cloak of Māyā replied to him smilingly, "The awe of the river has altogether vanished from my mind but another (threat) of the dreadful serpent clinging to your head, has arisen in me."

कुत्रास्त्यहिः सुभ्रु शिरोगतो मे

यावत्स्वपाणिं शिरसि न्यधात्सः।

तावन्महेशस्य वरानलो द्राक्

भस्मावशेषं दितिजं चकार।।81½।।

O my dear lady with lovely eyebrows! where is the snake seated over my head? (Murmuring these words) no sooner did he put his hand (unwittingly) on his head than Lord Śiva's fierce flame of the boon (produced its effect and) reduced that son of Ditiḥ[1] to a heap of ashes.

अथोदभूद्व्योम्नि जयध्वनिर्महान्

पपात पौष्पञ्च दिवोऽत्र वर्षणम्।

ययौ हरिश्चापि महेश्वरान्तिकं

चकार भक्त्या चरणाभिवन्दनम्।।82½।।

Instantaneously a roaring noise of victory reverberated the sky, shower of flowers fell from the heaven on that spot and the Lord Nārāyaṇa too returned back to Supreme-Śiva and lay prostrate at his feet in utmost reverence.

अथ दृष्ट्वा महेशानः कृतार्थं हरिमागतम्।।83।।

साधुवादेन महता सम्पूज्योवाच सस्मितम्।

Observing the return of god Nārāyaṇa after having

1. According to ancient Indian belief one of the two wives of sage Kashyapa, namely, Ditiḥ was the first mother of demon-race.

successfully accomplished the mission entrusted to Him, the Lord- Īśāna adored Him with rich complimentary tributes and smilingly spoke thus.

साधु साधु महाबाहो यत्कृतं कर्म दुष्करम् ।।84।।
भस्मीकृतस्त्वया देव दानवोऽयं महाबलः।
हृष्टोऽस्मि भवतोऽनेन कर्मणा गरुडध्वज।।85।।

Bravo, bravo O mighty armed (Nārāyaṇa)! Indeed you have accomplished an arduous task in reducing the demon of an extra-ordinary valour to a heep of ashes. O Garuḍadhvaja![1] this act of yours has made me extremely hilarious.

तदस्तु त्रिजगत्ख्यातं लिङ्गं हर्षाङ्कितं महत्।
हर्षेश्वरेति विख्यातं वाराणस्या इवाधिकम्।।86।।

For this reason (O Garuḍadhvaja!) by virtue of my divine authority, this magnificent Liṅgaṃ form of mine be ever possessing an indelible mark of that divine joy—let it be hence forth renowned as the Harṣeśvara-Liṅgaṃ all the three worlds over and let it be at par in sanctity with that of Vārāṇasī.

यो वै पपूयति मल्लिङ्गं भवत्सान्निध्यकारणम्।
लभते विपुलान् भोगान् प्राप्नोति परमं पदम्।।87।।

(Further) one, who lives up to the ideal of seeing this Liṅgaṃ of mine which forms the very basis of your 'Sānnidhya'[2] (close proximity), he is entitled to take adequate delight in worldly enjoyments and reach the highest domain as well.

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1. The 'Garuḍadhvaja' is one of the innumerable names of God Nārāyaṇa. According to ancient Indian belief He is bearing the emblem of the Garuḍa–the Paurāṇic king of feathered creation on His banner, and as such is called Garuḍadhvajah.
2. According to Vaiṣṇava belief "Sānnidhya"-one of the four kinds of Mukti means attainment of the state of close attendance on God-Nārāyaṇa in the Vaikunṭha.

अश्वमेधसहस्त्रेण वाजपेयशतायुतैः।
दानैस्तपोभिर्यत्पुण्यं तद्धर्षेश्वरदर्शनात्।।88।।

The propitious reward attainable in lieu of performing thousands of the Aśvamedhas and hundreds of myriads of the Vājapeyas,[1] giving liberal alms to needy and practising austerities, the same be achievable by having a look of the sacred Harṣeśvara-Liṅgaṃ.

लिङ्गं सम्पूज्य मन्त्रेण सोमनाथेन नैष्कलम्।
अघोरेणाथवा व्योमव्यापिना निष्कलेन तु।।89।।
सुगन्धिगन्धैः संलिप्य मल्लिङ्गं तव सन्निधौ।
स यात्यघोरसारूप्यं भवबन्धविवर्जितः।।90।।

A devotee, who in your presence (inside the cave) invokes the divine Liṅgam[2] by muttering over (performing Japa) the sacred Mantras, namely, the Soma-Nātha, the Aghora, the Vyomavyāpin and the Niṣkala decorates it with 'Gandha' (saffron paste) and fragrant leaves (Bilva-Patraṃ), certainly attains the Sārūpya[3] of the God Aghora[4] and frees himself from the bondage of transmigration.

यः षडङ्गेन मन्त्रेण व्यापकेन सुधात्मना।
अघोरेण सवक्त्रेण पूजयेद्धर्षसंज्ञितम्।।91।।
स याति चित्स्वरूपस्य सारूप्यं भववर्जितः।

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1. The Aśvamedha, the Vājapeya and the like are the sacrificial rites of the Vedic era. The performance of these irksome yajñas is not possible in the present age of the Kaliyuga.
2. In the sanctum-sanctorum of the Harṣeśvara cave the sacred Harṣeśvara-Liṅgaṃ is actually seated on an elevated daislike stone formation in front of another Liṅgaṃ formation ascribed to God Nārāyaṇa.
3. The word Sārūpya connotes a kind of Mukti. The secret of this type of Mukti lies in achieving the semblance of the God Aghora.
4. The Aghora is one of the forms of ultimate-Being who is never dreadful.

Any devotee, who (with a firm resolve) undertakes meditating upon the Lingaṃ called as Harṣeśvara, either with muttering over (Japa) of the sacred Ṣaḍaṅga-Mantraṃ[1] of the universal pervasion and ambrosial efficacy, or the sacred Aghora-Mantraṃ[2] together with its Praṇava (Vaktra), becomes quite sure to attain the Sārūpya of the eternal Conscious-Being-Çit-Svarūpa and gets himself freed from the course of repeated transmigration.

This is the most sacred and efficacious Aghora-Mantraṃ.

ध्यायेद्दशभुजं देवं भस्मौघपरिपाण्डुरम् ।।92।।
वृषभासनमारूढं लोचनत्रयसुन्दरम् ।
दक्षे त्रिशूलबाणासि–वज्रं चाभयमेव च ।।93।।
वामे पाशं तथा शार्ङ्गंमुण्डं वीणां तथैव च ।
वरं वहन्तमीशानं त्रिजगत्सूतिकारणम् ।।94।।
नीलकण्ठं महादेवं शशाङ्ककृतभूषणम् ।
गङ्गाधरं महेशानं सर्पगोनासमण्डितम् ।।95।।
चन्द्रकोटि प्रतीकाशं सूर्यकोटिसमप्रभम् ।
ध्यायेद्देवं सदा विष्णो ! लिङ्गं हर्षेश्वरं बुधः ।।96।।
रुद्ररूपो मनुष्योऽसौ जायते भुविनिश्चितम् ।

O Viṣṇu! that enlightened person, while still on earth, be assuredly blessed to assume Rudra-hood within, who may be constantly given to meditate upon the Harṣeśvara-Lingaṃ intensely pondering over the features of the divinity defined as under:

1. Having as many as ten arms;
2. Infused with Super-normal resplendence;
3. Bearing yellowish-white complexion–caused by anointing the heep of ashes;
4. Mounted on divine bull (Nandī);

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1. "ओं नमः शिवाय"— is the sacred Ṣaḍaṅga-Mantraṃ
2. "ओम् अघोरभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यश्च
सर्वतः शर्व सर्वेभ्यो नमस्ते रुद्ररूपेभ्यः।"

5. adorned with three eyes;[1]
6. appearing in his Īśāna form bedecked with trident,[2] arrow, sword, thunderbolt and Abhaya[3]-Mudrā in rightside hands and, noose, bow, skull, lute and boon of the efficacy of manifesting all the three worlds, in leftside hands;
7. simultaneously appearing in His Mahādeva[4] form with blue throat and the ornamentation of divine digit of moon;
8. at the same time presenting the look of His Maheśāna form as well uniquely ornamented with serpent and Gonāsā[5]-strand necklaces and holding the sacred Gaṅgā;

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1. The fire, the moon and the sun symbolizing the subject, the object and the Confirmative-Proof thereof respectively constitute the three eyes of the Parama-Śiva.
2. The trident symbolizes his three divine powers viz. 1. the Will-power, Iççhā-Śakti, 2. the Cognitive-power, jñāna-Śakti and 3. the Action-power, Kṛyā-Śakti. All these powers are but three facets of one essential Freedom-power, the Svātantrya-Śakti of the Parama-Śiva.
3. The word 'Abhaya' indicates a specified posture of the divine hand granting protection to all and sundry. This posture is technically called as the Abhaya-Mudrā.
4. The Īśāna, Mahādeva, Maheśāna and the like are various aspects of the Parama-Śiva-hood, related to his various divine acts.
5. The Saṅskṛt word "Gonāsā" pronounced as the "Guṇas" in common Kashmiri parlançe, refers to a particular type of female-snake which is highly venomous and of swift offensive temperament. The Pargana "LĀR" in the extreme north of Kāmaraz area of Kashmir valley is extremely Gonāsā-infested place. Gonāsās are found in abundance in Khwanamuh area also. Eventhough this word has other connotations also but those are not to be taken into consideration in the present context.

9. shining like crores of moons put together, and
10. emitting divine lustre equal of crores of suns.

हरिपादविनिर्यातगङ्गायां यो नरोत्तमः ।।97।।
स्नानं करोति तत्पुण्यं को वक्तुं क्षमते बुधः।

No learned man is competent enough to give a complete account of the virtues of an eminent person who takes a dip in sacred waters of the Hari-Gaṅgā a streamlet springing out of the sacred feet of God-Hari (Nārāyaṇa).

नमः शिवायेति पदैर्यत्त्वया रचितं स्तवम् ।।98।।
पठति प्रयतो भूत्वा यात्यसौ परमं पदम्।

A Sādhaka, who spares no efforts in reciting the devotional hymn, composed by you and beginning with sacred words like "Om Namah Śivāya" and so on, unfailingly ascends to the pre-eminent position.

Here ends the part A (भाग-अ)of the 'MĀHĀTMYA'.

भाग - आ (Part-B)

व्यासः

इति प्रसादमीशस्य मूर्ध्न्यादाय हरिस्ततः ।।99।।
लिङ्गरूपोऽभवत्तत्र यत्रासीत्स शिवः प्रभुः।

Vyāsa

Thus having received the favour of Īśvara, the God-Nārāyaṇa, with his head bowed down in reverence, Himself too assumed the Liṅga form there on the very spot where the Lord-Śiva was already seated.

यत्र दुर्गा गणेशश्च ब्रह्मापि च व्यवस्थिताः ।।100।।
कुमारश्चान्यदेवाश्च भैरवः परमः स्थितः।

(The sacred spot) Where Mother Durgā, Śrī Gaṇeśa, Śrī Brahmā, Śrī Kumāra along with other celestial gods are stationed in their due order, the pre-eminent Bairava as well is stationed there (on that very spot).

तस्मादेतन्महत्तीर्थं महत्स्थानं मुनीश्वराः ।।10।।
हर्षेश्वरेति विख्यातं त्रैलोक्ये सचराचरे।

O great seers! due to this very reason, this eminent place and sacred spot of pilgrimage is renowned as Harṣeśvara, all over the three worlds, comprising both the movables and immovables.

अत्र साक्षान्महादेवो निवसत्यम्बिकापतिः ।।102 ।।
गणेशाद्यैर्गणैश्चापि दुर्गया मातृभिर्युतः ।

It is here that Glorious Lord (Śiva) spouse of Mother-Ambikā dwells, as visible manifestation, along with His Gaṇas headed by Śrī-Gaṇesha and others, Goddess Durgā and other divine mothers.

यो भक्त्या मनुजोत्तमो भगवतो लिङ्गं परं पावनं
विष्ण्वाद्यैः सहितश्च दैवतगणैः पश्यत्यवश्यं गिरौ ।
स प्राप्नोति समस्त दुर्गतिहरीं लक्ष्मीमिहामुत्र वा
मुक्तिं शाम्भवलोकविभवान्नित्यञ्च भावान्विभोः ।।1031/2 ।।

An eminent person, who with a fervour of true devotion makes it a firm resolve to have Darśana of this sacred Liṅgaṁ of Great-Lord, atop the mountain, seated together with principal divinities like God Viṣṇu etc. and other hosts of celestial beings, acquires the following divine favours:[1]—

I prosperity in this world and the next, which wards off his total misfortune;

II attainment of final liberation;

III attainment of divine comforts available in the Śiva-Loka and,

IV attainment of total features of the Śiva-hood.

यो वा पञ्चस्थलीं दृष्ट्वा पश्चाल्लिङ्गं च शाम्भवम् ।।104
सम्पूजयति पूतात्मा यात्यसावैश्वरं पदम् ।

Adopting an alternative course if a purified soul performs the worship of this Śiva-Liṅgaṃ only after having undertaken

1. This needs to be clarified here that strict adherence to the Śaiva discipline promises the acquisition of both the worldly enjoyment known as the Bhukti and final liberation known as the Mukti.

pilgrimage to the Pañçasthalī,[1] he is quite certain to reach the highest position of Īśvara.[1]

पञ्चस्थली शिवकरी शिवभूमिरेषा
ख्यातात्र पञ्चविधपापहरा शरीरे।
तां यो नरो विहितपुण्यजलाभिषेको
दृष्ट्वा तु पश्यति हरं स मनोरमः स्यात्।।1051/2।।

These five sacred places, worthy of bringing about auspiciousness and prosperity, verily constitute the five seats of propitious Śiva-hood. These are renowned in respect of removing the afflictions of five types of sins from within the body.[2] A person, who adheres to the course of having Darśana of the God-Hara only after fulfilling the sacred obligation of visiting each place and taking dips in their sacred waters, becomes fascinatingly attractive (to all).

किं तस्य दानैस्तीर्थैर्वा किं तपोभिः किमध्वरैः।।106।।
पञ्चस्थलीकृतस्नानो यो वै पश्यति शङ्करम्।

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1. Here the word 'Pañçasthalī' refers to a cluster of five other sacred Tīrthas en-route to the Harṣeśvara cave. The ensuing description found herein reveals that in the days of yore the pilgrimage to Harṣeśvara was considered perfect and in conformity with the scriptural injunction only in case the sacred obligation of having dips in the holy waters of these five places and performing the worship of Śiva at each place was not neglected. Afterwards, presumably due to inevitable change gradually taking place in the socio-religious and historical scenario of the region, such tiresome religious practices had to be abandoned.
2. We learn about the five types of heinous sins in the Manusmṛti as under :—

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः।
महान्ति पातकान्याहुस्तत्संसर्गश्च पञ्चमः।।

The Brahmanicide, drinking, theft, sexual relations with the wife of preceptor and the approbation to each, are said to be the five heinous sins.

Giving alms, undertaking pilgrimages to sacred 'Tīrthas', practising austerities or performing sacrificial rites are of no avail to that person who takes upon himself to have a look (Darśana) of God-Śaṅkara only after having performed the ablutions in the waters of these five sacred places.

ऋषय:

पञ्चस्थली समाख्याता भवता नामत: किल ।।107 ।।
पञ्च स्थानानि कान्याहुस्तत्त्वतो वद साम्प्रतम् ।

Seers

(O Vyāsa!) Verily you have made a casual reference to the Pañçasthalī by mentioning its name alone. We beseech you to tell us clearly right now asto which have been said to be these five sacred places.

व्यास:

ज्यैष्ठयां प्रात: समुत्याय नागराजं हि तक्षकम् ।।108 ।।
गत्वा सम्पूज्य गन्धाद्यै: स्नात्वा तत्र यथाविधि: ।
ध्यायेन्माहेश्वरं मन्त्रं सोमनाथाधिदैवतम् ।।109 ।।

(Description of the first Tīrtha)

Vyāsa

Rising with the stroke of dawn on full-moon-day (Pūrṇamāsī) of the lunar month Jyaiṣṭha[1] (May-June a

1. The word 'Jyaiṣṭhī' in the 'Śloka' means the full-moon-day-(Pūrṇamāsī) of the lunar month Jyaiṣṭha corresponding to May-June of the Gregorian calendar. Contrary to the current proctice of observing the full-moon-day of the lunar month 'Śrāvaṇa', (incidentally, the day is observed as the Rakṣābandhana also throughout the country), as the date for annual pilgrimage to the Harṣeśvara, actually it had been the Jyaiṣṭhī (Jyaiṣṭha Pūrṇamāsī) the fixed date for the purpose in the days of hoary past. What were the circumstances that led to the change in the date and when it is not known with certainty.

pilgrim should pay a visit to the majestic spring renowned as 'Takṣaka-Nāgarāja. After having a dip in the spring and performing worship with Tilakaṃ and other prescribed ingredients quite in conformity with the sacred precept, he should invoke the sacred Māheśvara-mantraṃ together with (related) presiding deity Soma-Nātha.

तक्षके न्नागराजे यः स्नाति भक्त्या समन्वितः।
सर्वपापविनिर्मुक्तो मण्डलं याति भास्करम्।।11C।।
लक्ष्मीरूपंधरां तत्र देवीं सम्पूजयेद्बुधः।

The one, who with a devotional fervour takes a bath in the (magnificent) spring the Takṣaka-Nāgarāja, frees himself from all the sins and (ultimately) accedes to the sphere of the Sun-god.[1] An enlightened person is advised to offer reverence to the Goddess Śakti bearing the form of the Goddess Lakṣmī there.

ततो यायाच्च पूर्वेण मार्गेणैव सुसंयुतः।।111।।
जनकस्याश्रमं रम्यं गङ्गातुङ्गोर्मिलाञ्छितम्।

(Description of the second Tīrtha)

Next the pilgrim, exercising the utmost self-restraint, should again follow the eastward course and arrive at the Janakāśrama[2] (Hermitage of Janaka) another breath-taking place marked with high rising ripples of the Gaṅgā.

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1. 'To find access to the sphere of the Sun-god'-precisely connotes the liberation from the cycle of transmigration. In this regard, however, the 9th chapter of Śrīmad-Bhagvad-Gītā may be consulted.

2. On the authority of a marginal note found in one of the manuscripts the Jankāśrama has been the ancient name of the hamlet, presently known as the village 'Zowur'. It is situated about 3 Kms up in the eastward direction of village Zyawan. No trace of any ancient hermitage is available at present there except for a mosque and a shallow spring of limpid water from which a streamlet, referred to as the Gaṅgā in the text, springs out.

यत्र जालन्धरं पीठं कथितं पूर्वसूरिभिः ।।112 ।।
देवी वसति यत्रैव गणेशादिसमन्विता ।

This is the spot which the elite of the past had proclaimed as eminent as the Jālandhara-Pītha[1] and, where alone the Mother Pārvatī dwells perpetually together with Śrī-Gaṇeśa and other divinities.

तत्र गङ्गाम्भसि स्नात्वा जपेन्मंत्रं च शाम्भवम् ।।113 ।।
देवीं सम्पूजयेत्सम्यग्गन्धाद्यैर्भक्तिसंयुतः ।

After having taken a bath in the sacred waters of the Gaṅga there the pilgrim should perform the 'Japaṃ' of the Śāmbhava-Mantraṃ[2] and perform the worship of Mother-Devi, in a befitting manner by offering Her Tilakaṃ etc. with due devotion.

जनकस्याश्रमे रम्ये गङ्गाम्भस्यतिनिर्मले ।।114 ।।
स्नात्वा सम्पूजयेद्देवीं शिवं चैवान्यदेवताः !
प्राप्नोति विष्णुलोकश्च विष्णुना सह मोदते ।।115 ।।
ज्योतीरूपविमानस्थो माननीयो भविष्यति ।

This may be pointed out here that the practice of designating all such sacred streams as Gaṅgā has been common practice of almost all ancient Māhātmya-writers of Kashmir in yore, perhaps with the purpose of enhancing the sanctity of such sacred streams and making them at par with the famous river Gaṅgā.

1. The Jālandhara-Pīṭha of which the mention is made here was one of the four prominent Śakti-Pīṭhas of ancient India. According to available information this Pīṭha was established in Kangra town. Abhinavagupta the illustrious philosopher-saint of Kashmir (11th cent. A.D.) has made a repeated mention of this Śakti-Pītha with great respect in his writings.
2. "Om Namah Śivāya'-is the most efficacious Śāmbhava-Mantraṃ.

Consequent upon performing ablutions in the limpid waters of Gaṅgā and paying due homage to the Mother-Devī, Lord-Śiva and other celestial gods there in that attractive Janakāśrama, the pilgrim, reaches the divine region of the god Viṣṇu and rejoices his perpetual company.[1] Besides his being crowned with the highest divine honour of being aboard the heavenly conveyance, appearing in the form of celestial luminosity, too is anticipated.

ततोऽपि पूर्वमार्गेण यायात् सोमस्य कुण्डकम् ।।116 ।।
यत्र सोमोऽमृतं साक्षात् स्रवते दर्शचन्द्रयोः ।

(Description of the third Tīrtha)

Thenceforward too, treading the eastward course, the pilgrim, should reach to Soma-Kuṇda[2] (another spring) where actually the nectar (instead of ordinary water) oozes through Soma the serpent deity both on the new-moon days (Amāvasyās) and the full-moon days (Pūrṇamāsīs).

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1. On the authority of a marginal note of one of the manuscripts the Mother-Devī and Lord-Śiva mentioned in the verse represent the Amṛteśvarī and Amṛteśvara forms of both respectively.
2. The Soma-Kuṇda is yet another sacred spring traditionally consecrated to another legendary serpent deity Soma-Nāga by name. This is a beautiful spring situated under the cool and soothing shade of an age-old cluster of Çinār trees in the centre of village Upper-Khonamuh. The village, as has been already pointed out, was the original native place of the great Saṁskṛt poet Bilhaṇa. During his times the village was known as Khaunamuṣa of which he has made a clear mention in the following Śloka of his Vikramāṅka-Deva-Çaritaṃ.

   यस्यास्ति खौनमुष इत्युपकण्ठसीम्नि-
   ग्रामः समग्रगुणसंपदवाप्तकीर्तिः ।।

   (V.C. 18, 71)

सङ्गमे तत्परं स्थानं सोमकं नाम विश्रुतम् ।।117।।
तत्र स्नात्वा यथाभक्तिः सोमं सम्पूजयेन्नतः।

That eminent spot renowned as the Soma-Dhāma (the sacred abode of Soma) is situated on the confluence[1] (of two streams). A pilgrim, after having a dip in that, should pay due homage to Soma, with his head bowed in reverence.

आमश्राद्धेन सन्तर्प्य पितृपुत्रविधानतः।।118।।
उद्धरेन्मानवस्तेन स्वकुलान्येकविंशतिः।

A wise man, having regard for prescribed absequial obligations[2] due from sons to their deceased forefathers, should seek deliverence of his past twenty one generations by performing the Āma-Śrāddha[3] there and thereby generating an everlasting contentment in them.

According to a marginal note recorded in one of the manuscripts this spring hád been locally known as the Sooma-Nāga right from ancient days and continues to be called by the same nomenclature even at present. The village Khaunamuṣa, presently known as Khonamuh is situated at a distance of about 3 Kms up in the east of village Zowur.

1. According to an old tradition, still alive among the residents of the village, the water of the stream flowing from the Harṣeśvara peak, prior to being dried up by the demon Tāraka, joined here with the water of streamlet flowing out from this Soma-Kuṇḍa and formed a confluence–the sacred Saṅgama.
2. The 'Āma-Śrāddha' means a Śrāddha performed with uncooked rice and barley flour at a Tīrtha. The rite is otherwise called as the Tīrtha-Śrāddha also.
3. This may be recalled here that the age-old custom of performing the routine obsequial rites of deceased forefathers on the bank of this spring is still in vogue among the Hindus residing in this part of the village.

सोमधाम शिवं यान्ति तदीयाः पितरः परम् ।।119।।
दिव्यान्यब्दसहस्राणि सुधाहाराः सुतर्पिताः।

Their deceased forefathers are sure to repair to the auspicious abode of Soma (the presiding deity of the spring) for thousands of celestial years ever-enjoying the heavenly food of ambrosia to their full satisfaction.

महादेवं महादेवीमर्चयित्वान्यदेवताः ।।120।।
मृत्युजिन्मन्त्रजाप्येन मृत्युजित्पदमाप्नुयात्।

(A devotee) having performed the worship of Mahādeva-the Supreme-Lord Parama-Śiva and Mahādevī–the Supreme-Śakti Pārvatī together with other celestial gods and engaging himself in the intense Japa of the sacred Mṛtyuñjaya-Mantraṃ attains the exalted position of the God-Mṛtyuñjaya.

ततोऽपि पूर्वमार्गेण भुवनेश्वरसन्निधिम् ।।121।।
आश्रित्य पादगङ्गायां स्नात्वा माहेश्वरं जपन्।
पूजयेदीश्वरं तत्र नृत्तवाद्यमहोत्सवैः ।।122।।

(Description of the fourth Tīrtha)

Thenceforward too, again following the eastward course and reaching in the proximity of Bhuvaneśvara,[1] one should take a dip in the Pāda-Gaṅgā.[2] Then performing the Japa

1. The 'Bhuvaneśvara' locally pronounced as 'Bhavaneśvarī' is a hillspot of enchanting tranquility and soothing solitude, surrounded by lofty mountains on three sides, with one side open. It is traditionally believed to be sacred to a prominent Gaṇa of Śiva designated as Bhuvaneśvara. The spot is located on the foothills of the Harṣeśvara mountain at a distance of about three Kms to the north-east direction of the village Khonamuh. The actual ascend to the Harṣeśvara mountain starts from this point.
2. The Pāda-Gaṅgā, also known as the Hari-Gaṅgā, is an underground puddle of clean water there at Bhuvaneśvara. On one side it has a small opening from which one can

of the sacred Māheśvara-Mantraṃ[1] he should pay humble reverence to Īśvara (Bhuvaneśvara) by creating festive atmosphere all around there with the presentations of dance and music in His honour.

यो नरो हरिगङ्गायां ज्यैष्ठ्यां स्नाति यथाविधिः।
स याति पापनिर्मुक्तः पुरं सादाशिवं शुभम्।।123।।
महाशिवेन देवेन मोदते स पुनः पुमान्।

The person, who in accordance with the prescribed form, takes a dip in the Hari-Gaṅgā on the day of Jyaiṣṭhī[2] frees himself completely from sins, repairs to auspicious region of the Lord Sadāśiva and rejoices the company of All-Resplendent Mahā-Śiva.

गङ्गावारिणि पापहारिणि नरो यः स्नानमेकान्ततो
ध्यायंच्छम्भवमंत्रतंत्रविधिना देवं विधत्ते शुचिः।
सोऽयं याति सदाशिवस्य परमे नित्यं पुरे सन्निधिम्
लोके चेह विभूतिमीश्वरपरः पुत्राद्यवाप्नोति वै।।124 1/2।।

The pious man who, contemplating upon the resplendent Śiva right in accordance with sacred precepts of the Śaiva-Tantras and Śāṁbhava-Mantras, performs ablutions in sin-removing water of the Gaṅgā (the Hari-Gaṅgā), attains the everlasting Sānnidhya of the God-Sadāśiva in His magnificent region–the Sadāśiva-Loka. Besides, on account of being abidingly devoted to Īśvara, acquires the prosperity and the progeny of sons etc. here in this world as well.

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draw as much water as required for various purposes. An inscription in Śāradā characters is recorded on a flat surface of a big stone just above the opening. A photoprint of it is preserved in the Research and Publication Department of J and K state.

1 "Om Namaḥ Śivāya" is the sacred Māheśvara-Mantraṃ.

2. As already pointed out ante the word Jyaiṣṭhī means the full-moon-day of the lunar month Jyaṣṭha (May-June) accompanied by the constellation 'Jyaiṣṭhā'.

ततः पूर्वेण मार्गेण योजनार्धेन विस्तृतम्।।125।।
आरुह्य शैलराजं तु जपेन्मन्त्रं हि शाम्भवम्।

Then again, treading the eastward course and after having scaled the lofty mountain ridge, extended over half a yojana,[1] one should engage himself in the Japa of the sacred Śāṃbhava-Mantraṃ (viz. Om Namaḥ Śivāya).

शैलस्योर्ध्वप्रदेशं वै प्राप्य पश्चाद्विलोकयेत्।।126।।
गिरिपादतले दग्धमसुरं शैलतां गतम्।

After having put the foot on the top of the mountain one should cast a backward glance and view the spot down on the foothill where demon (Tāraka) was set ablaze and (in due course of time) got converted into the solid rock.

यत्रासौ तारको दग्धो हरिणा लोकधारिणा।।127।।
तत्स्थानं भस्मसङ्काशं जनैरद्यापि दृश्यते।

The spot, where God-Nārāyaṇa, the sustainer of the world, consigned that (demon) Tāraka to flames, appears like huge mass of ashes to all passers–by even at present.

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1. The word yojana connotes an ancient land-measure, roughly equal to 12 Kilometrs.

Note: Here in between the end of Śloka No. : 127 and beginning of Śloka 128 one more extra line is recorded in one of the manuscripts. The line is quite relevant to the present context and runs thus:

'दग्धारिरिति तत्स्थानं लोकैरद्यापि कथ्यते।'

(The common masses call that spot by the name 'Dagdhāriḥ' even at present.)

This compound word 'Dagdhārih', being a combination of two words viz Dagdha and Ariḥ, indicates the nomenclature assigned to the spot in the past, simply on account of the fact that the hostile demon was burnt here. The marginal note on this very extra line recorded in the MS gives the local Kashmiri version of this

तत् स्थानं शैलतो दृष्ट्वा ब्रह्महत्यां व्यपोहति ।।128 ।।
तच्चिताभस्मसङ्काशं दृष्ट्वा सान्तपनं व्रजेत् ।

Beholding of that spot from atop the mountain brings about redemption from the sin of killing a Brahmin. Hence one should undertake an atonement after seeing that heap of ashes which resembles the remains of a funeral-pyre.

ततो गिरिपदाधःस्थां नंदी दैत्येन शोषिताम् ।।129 ।।
विलोकयेन्नरो धीमान् दृष्ट्वा याति हि सद्गतिम् ।

Next to it a wise person should cast a glance on the course of the stream which was once dried up by the demon, along the foot of the mountain. Viewing of that unfailingly leads the prudent man to the state of everlasting bliss.

ततश्शैलोर्ध्वभागे वै पाञ्चालं भैरवोत्तमम् ।।130 ।।
सम्पूज्य गन्धपुष्पाद्यैर्यायादीशानगोचरः ।
अधः पादगतां गङ्गां द्वितीयां हरदेवताम् ।।131 ।।
तां जयत्रितयेनैव निर्गतां पश्चिमांशके ।

Then having paid due homage with offerings of Tilakaṃ, flowers and the like, to the eminent 'Bhairava' known as the Pāñçāla (Bhairava)[1] atop the mountain, one should

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Dagdharih' as 'Dadur'. This has been found correct on an on-the-spot verification. The inhabitants of village Khonamuh call this mountain ridge as 'Dadur-i-lot' in their local parlance. The Kashmiri word 'Lot' means a ridge in the context of mountain. Hence 'Dadur-i-lot' mean a ridge of Dagdhāriḥ (the ridge where the demon Tāraka was burnt in the hoary past).

1. The sacred place locally known as the 'Pañtsalu-Bhairav' is actually a narrow gorge surrounded by lofty mountain peaks on three sides with one side open. A murmuring stream of cool and clear water flows through it. It may be recalled here that this stream constitutes the second Pāda-Gaṅgā which a pilgrim comes across during the

proceed ahead in the north-eastern direction. Scaling down a short mountain slope he should reach the course of a stream known as the second 'Pāda-Gaṅgā', having the Lord-Hara as its presiding deity and originating from the western portion of tripartite lock of Śiva's hair.

तत्र स्नात्वा पितृणां यस्तर्पणं कुरुते बुधः ।।132।।
नरकात्पितृवृन्दं तु समुद्धरति निश्चितम्।
याति चैवेश्वरं स्थानं भूयो जन्म न विद्यते ।।133।।

The wise person who, having taken a bath in the stream, offers libatory waters in the name of his deceased forefathers, unfailingly gets them relieved of infernal agony and himself repairs to the divine place of Īśvara to the exclusion of further births.

एषा पञ्चस्थली नाम पञ्च पापापनोदिनी।
स्वर्गसोपानपङ्क्तिर्या तामतीत्य व्रजेत्ततः ।।134।।

This is what we know as the 'Pañçasthalī' which possesses the efficacy of providing deliverance from five unpardonable sins and acts as a staircase leading to the heaven.

Then, leaving this spot behind, one should again proceed further.

ततः पानीयमादाय स्वर्गङ्गाया मनोरमम्।
विमलं पावनं प्रत्यारोहेच्छैलं नरोत्तमः ।।135।।

Then an enlightened person, carrying with him the sweet, pleasing and limpid water of that heavenly Gaṅgā, should again ascend back to the top of the mountain.

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course of pilgrimage to the Harṣeśvara-Tīrtha. The entire surrounding area of mountain slopes is covered with long suspending fibrous roots believed to be the sacred tress of Supreme-Śiva stretched all over. The water of the Pāda-Gaṅgā gushes forth underneath these vast patches of thin roots with a sweet murmuring sound. This narrow gorge is locally known as the 'Murbal'.

गिरेरूर्ध्वस्थलं प्राप्य कृत्वा चार्धप्रदक्षिणम्।
आसाद्य तद्गुहास्थानं तत्रादौ भक्तिपूर्वकम्।।136।।
किञ्चित्सङ्कल्प्य देवार्थं सर्वसम्भारतत्परः।
यायाद्गुहान्तरं यत्र साक्षाद्देवो महेश्वरः।।137।।

Arriving back at the summit, the pilgrim, should first of all perform the customary half circumambulation (Pradakṣiṇā) and then alone proceed to the exact spot, where the cave is situated, with full fervour of devotion. Taking alongwith all the items of worship and keeping apart a portion of the same as a voluntary offering for the main deity he should enter the cave wherein the Supreme-Īśvara is stationed in a conspicuous (Lingaṃ) form.

तत्रादौ विनयं स्वीयं कथयित्वा पुनः पुनः।
जानुभ्यां धरणीं गत्वा दण्डवत्प्रणिपत्य च।।138।।
आसाद्य प्रथमं द्वारपालं श्रीगणनायकम्।
सम्पूज्य स्वेन मन्त्रेण गन्धाद्यैश्च यथाविधिः।।139।।
तस्मै निवेद्य चाग्रे तु दक्षिणां भक्तितः पुनः।
स्थितं ब्रह्माणमग्रे च विष्णु देवीं च तत्र वै।।140।।
सम्पूजयेत्पुमान्भक्त्या. . . . .।

There to begin with, giving vent to humility repeatedly, kneeling on the ground, falling prostrate one should, first of all, approach to Śrī-Gaṇeśa who functioning as the leader of the Gaṇas, keeps a sharp vigil at the entrance.

Having performed his worship with the Japa of his own specific Mantraṃ[1] and offerings like Tilakaṃ and other tokens of devotion quite in accordance with scriptural precept, the cash offerings should be placed in front of Him in true spirit of devotion.

Next a fervent homage should be paid to God-Brahmā, God-Viṣṇu and Goddess-Pārvatī who are seated in front (of the Liṅgam) there.

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1. "Oṃ Gaṁ Gaṇapataye namaḥ" is the specific Mantraṃ of Śrī-Gaṇeśa.

. . . . ततो लिङ्गञ्च शाम्भवम्।
अघोरेणाथ सोमात्ममन्त्रेण व्योमरूपिणा।।141।।
रुद्रमन्त्रेण वा तन्त्रं निष्पाद्य पूजयेत्ततः।

Thereafter, having accomplished all the esoteric formalities as laid in the Tantras[1] and performing the Japa of one of the Mantras namely, the Aghora the Soma,[2] Vyoma or the Rudra-Mantraṃ the worship of the Liṅgaṃ form of the Supreme-Śaṁbhū should be completed in all respects.

पुष्पैर्नानाविधैर्लिङ्गं च्छादयेद्भक्तियोगतः।।142।।
कृत्वा नाट्यविधिं तत्र हर्षणेश्वरदर्शनात्।
वाससाच्छाद्य तल्लिङ्गं नैवेद्याद्यैः प्रतोषयेत्।।143।।
दक्षिणाभिः समग्राभिस्तोषयेत्परमेश्वरम्।
इत्थं सम्पूजयेद्देवं विधिना मुनिपुङ्गवाः।।144।।

With a fervour of great devotion the Liṅgaṃ should be

1. This needs to be pointed out here that the observance of various Tāntric practices, as also the Japa of the esoteric Mantras, as hinted here, holds good only in the case of such worshippers as are initiated in one or the other form of the Śaiva-yoga by an accomplished Guruḥ. For a lay person who is neither initiated nor observes a particular discipline, the abiding devotion coupled with humble reverence for the All-compassionate Parama-Śiva alone proves to be an effective means for attaining the desired goal. Regarding the sacred Aghora-mantraṃ the footnote No. 2 on Śloka 91 supra may be referred to.
2. According to Svaççhanda-Tantraṃ (1, 8.3) ' हुं= Huṁ' is the sacred Soma- Mantraṃ. Eventhough all other esoteric mantras are well defined in the holy scriptures like the Netra-Tantraṃ, the Svaççhanda-Tantraṃ, the Tantrāloka and the like, but mere utterance of any Mantraṃ without the backing of spiritual awareness is bound to prove to be a futile exercise.

strewn with distinct varieties of flowers. It should be honoured with the presentation of a dancing performance as a mark of seeing the Īśvara—the compendium of Supreme-Joy. Apart from covering with fresh apparel it should be gratified with offerings of the 'Naivedya' and other eatables.

O great seers! sumptuous cash offerings should be presented in order to seek the pleasure of the glorious Īśvara and this is the sacred ordinance which is to be followed while performing the worship of the Resplendent-Śiva.

हर्षेश्वराङ्घ्रितलपूजनकृत्पुमान्यो
विष्ण्वचनं विधिवदत्र करोति कल्ये ।
प्राप्नोति रुद्रसमतां सुमतां क्षणेन
ज्योतिर्मयं भवति तस्य वपुर्मुनीन्द्राः ।।145

The person who, offering reverential homage to the divine feet of the Harṣeśvara, performs the worship of God-Viṣṇu here in the early morning, on the lines of sacred ordinance, attains the most admirable semblance of the glorious Rudra instantaneously. In addition, O seers of repute! his body becomes a receptacle of divine effulgence.

ततो महोत्सवं तत्र कृत्वा पर्वतसत्तमे ।
चतुर्थे प्रहरे प्राप्ते ग्रहीत्वाज्ञां शिवात् प्रभोः ।।146 ।।
कृतकृत्यमिवात्मानं जानन्विनयमास्थितः ।
अवारोहेत्ततः शैलात्तेन मार्गेण मानवः ।।147 ।।

The solemnization of the glamorous gala there atop the magnificent mountain should mark the occasion and, at the fourth Prahara[1] of the day the person on the pilgrimage, taking leave of the great-Lord (Harṣeśvara) in a very submissive manner, should climb down the hill through the same route, considering himself as having accomplished the life's mission.

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1. The Saṁskrit word 'Prahara' denotes an ancient measure of time roughly equal to present three hours duration. Eight 'Praharas' make one complete day and night.

सम्प्राप्ते भुवनेशस्य धाम्नि तं प्रणिपत्य च।
तत्पादमूलेऽन्यस्मिन्वा कुर्याच्छेषाह्नवृत्तिकाम्।।148।।

Arriving back at the sacred abode of the Bhuvaneśa and having paid Him due reverence once again, one should carry out the remaining portion of the day's proceedings either in front of the deity or somewhere else in the surrounding vicinity there.

एतत्तीर्थस्य माहात्म्यं श्रूयते मुनिपुङ्गवाः।
हर्षेश्वरस्य, यत्स्थानमन्तकालेऽधिगम्यते।।149।।

O respectable seers! thus we hear about the great virtues of the Harṣeśvara-Tīrtha–the exalted place which one aspires to attain at the end of mortal life.

प्रणवं तारकं ब्रूते नन्दी तस्य महागणः।
भुवनेशस्य सान्निध्ये यः प्राणान्विजहाति वै।।150।।

No less a divinity than Nandī, the chief of the Gaṇas, himself imparts initiation in the sacred Praṇava (OM) to him who breathes his last in the proximity of the Bhuvaneśa.

यो नरो यौवने वापि वार्धक्ये वापि भक्तितः।
बाल्ये वा जपति व्यक्तं तद्धर्षेश्वरनाम वै।।151।।
स जीवन् रुद्रतां याति चेत्याज्ञा पारमेश्वरी।

The divine ordinance stipulates that an aspirant who lives up to the muttering over (Japa) the exalted name of the "Harṣeśvara equally during childhood, adolescence or old-age, is bound to be transformed into Rudrahood while still alive.

कश्मीरमण्डले पुण्ये नानातीर्थोपशोभिते।।152।।
एतदेव परं सारमेतदेव परं शुभम्।
एतदेव परं तीर्थं चेत्याज्ञा पारमेश्वरी।।153।।

The divine ordinance also provides that in sacred region of Kashimr, which is exquisitely bedecked with a large variety of Tīrthas, this one (the Harṣeśvara) alone is the Superior,

highly propitious and par-excellence.

श्राविताधिगतं ह्येतन्नारदेन महर्षिणा।
मयापि कथितं भक्त्या भवद्भिरवधार्यताम्।।154।।

Essentially this (Māhātmyaṃ) has been acquired and conveyed to me by the great sage Nārada. I have also narrated it to you with mounting spirit of devotion. It is now for you to ponder over it.

तीर्थाटनीकरणपुण्यविधिश्च सर्वे
वेदादिपाठविभवप्रभवोऽपि धर्मः।
नैव द्वयं भुवि तुलामुपयाति सम्यग्-
हर्षेश्वरस्य चरणाम्बुजसेवनेन।।155।।

Throughout the world the total quantum of propitious virtue earned by setting foot on constant pilgrimage to sacred Tīrthas and the affluence of religious merit acquired by the regular recitation of the Vedic hymns and other scriptures, both combined together cannot afford to be balanced exactly and be at par with that earned by abidingly serving the lotus feet of the Glorious-Harṣeśvara.

COLOPHONE

इति आदिपुराणे श्री हर्षेश्वरमाहात्म्यं समाप्तम्

हर्षेश्वरस्य माहात्म्यं यः शृणोति पुमान्भुवि।
कीर्तयेद्यश्च परं तयोः स्याच्छाम्भवं पदम्।।

In the Ādi-Purāṇa here ends the

HARṢEŚVARA-MĀHĀTMYAṂ

Any person in this world, who adopts the course of hearing the propitious virtues—(Māhātmyaṃ) of the Harṣeśvara (Tīrtha), and the one who narrates them (to others), both may attain the eminent position of Great-Śaṁbhū.

ŚRĪ HARṢEŚVARAMĀHĀTMYAṂ

TRANSLITERATION (ROMAN VERSION) OF SANSKRIT VERSES INTO ENGLISH

Part -A

Viśwaprakāśakaṁ jyotiravāṅmanasagocaraṃ।
Yajjāgarti namastasmai cidrūpāya svayaṁbhuve॥1॥
Ekadā tīrthayātrāyamṛṣayaḥ śaunakādayaḥ।
Himavanmaṇḍale ramye nānā tīrthopaśobhite॥2॥
Śrīsāradāpadāmbojarajaḥpātpavitrite।
Satīsarisi saṅgamya muniṁ satyavatīsutaṃ॥3॥
Yogīśvaraṁ praṇamyedaṁ papracchuḥ paramādṛtaḥ।

The respectable seers-Śaunaka and others stated thus :

Bhagavanstvaṁ muniśreṣha yogināṁ paramo vibhuḥ॥ 4॥
Yena traikālikaṁ jñānaṁ pratyakṣamivadṛṣyate।
Yena kālavaśāddhvastā vedāḥ śākānvitāḥ kṛtāḥ ॥5॥
Yenetihāso vihito bhāratākhyo manoharaḥ।
Nānā kathādhyasiddhāntaḥ pañcamo veda ucyate॥ 6॥
Tadaśeṣa——śrutijñānasāravinmunipuṅgava।
Kathayāśu sametānāṁ munīnāṁ karṇapāvanaṃ॥ 7॥
Tīrtharājasya māhātmyaṁ bhuktimuktiphalapradaṃ।
Himālaye mahāśaile nānātīrthopaśophite॥8॥
Carācarajagannāthamandire sarvasundare।
Sthānāni santi ramyāṇi bahūni munipuṅgava॥ 9॥

Bhuktimukti pradānyāhurviṣṇoḥ śarvājayostathā।
Kāntyāyanyā gaṇeśasya sūryasya ca mahātmanaḥ ॥10॥
Teṣu sthāneṣu kim sthānaṁ pāvanaṁ munipūjitaṃ।
Yasmin dṛṣṭe bhavenmuktistattvaṁ kathaya sāmpratam॥11॥
Iti pṛṣtastadā yogī vyāsaḥ satyavatīsutaḥ।
Provāca parayā bhaktyā namaskṛtya svayaṁbhuve॥ 12॥

Vyāsaḥ:

Sṛṇuvantu munayaḥ sarve purā padmabhavoditaṃ।
Tīrtharājaṁ mahāpuṇyaṁ dhāma tacchaśimaulinaḥ॥ 13॥
Harṣeśvareti vikhyātaṁ triṣu lokeṣu saṅjñayā।
Yaṁ dṛṣṭvā labhate lokaṁ śāṁbhavaṁ bhavavarjitaḥ॥ 14॥
Narakārṇavayogyo'pi yaṁ dṛṣṭvā svargamaśnute।
Sukṛtī kṛtināṁ varyo rājate parame pade॥15॥
Ye lokā dānaśīlānāṁ ye lokā yajñayājināṃ।
Taponiṣṭhānāṁ ye lokāste harṣeśvaradarśināṃ ॥16॥
Sarvalokeśvaro yatra sākṣādbharga umāpatiḥ।
Kartā dhārtā ca saṁhartā lokānāṁ śivabhūḥ svayaṃ ॥17॥
Saśaktiḥ sakalaḥ kāle niṣkalaḥ parameśvara।
Nirguṇaḥ saguṇaśceti dvividhastripadasthitiḥ ॥18॥
Yatra dhāmani satyātmā sākṣādvasati śaṁkaraḥ।
Tadahaṁ saṁpravakṣyāmi lokānāṁ hitakāmyayā ॥19॥
Harṣeśvarasya māhātmyaṁ prakhyātuṁ dharaṇītale।
Śṛṇvantu munayaḥ sarve bhaktipūrvaṁ samāhitāḥ॥ 20॥
Dhanadāśāgataśśailo himavāniti viśrutaḥ।
Yojanānām sahaśrāṇi bahūnyākramya tiṣṭhati॥21॥
Yasyātmajā pārvatīti vikhyātā tapasā haraṃ।
Ārādhyāvāpa taddehaṁ snehenārthaṁ tapodhanāḥ ॥22॥
Māhātmyaṁ tasya ko vaktuṁ kṣamate viśwadhāriṇaḥ।
Trijagatsvāminaḥ śambhoryo vai sarvagurorguruḥ ॥23॥
Tastya śṛṅge himavataḥ kaśmīraṁ maṇḍalaṁ mahat।

Dhāma lakṣmī-sarasvatyoḥ svāminastripuradviṣaḥ ॥24॥
Yatrātmānaṁ mahādevo bahudhā karuṇānidhiḥ ।
Anādinidhanaṁ dhṛtvā lokān rakṣati līlayā ॥25॥
Tatredaṁ paramaṁ sthānaṁ śrūyate tripuraradviṣaḥ ।
Harṣeśvareti vikhyātaṁ nāmnā pāpaughaśātanaṁ ॥26॥
Yasminsthāne hari sākṣādīśvaraṁ bhaktavatsalaṃ ।
Natvā tadājñayādhākṣīttārakaṁ daityapuṅgavaṃ ॥ 27॥
Harṣeśvareti tatsthānaṁ vārāṇasyā ivādhikaṃ ।

Seers :

Mune satyavatīsūno paraṁ kautūhalaṁ hi naḥ ॥28॥
Kimarthaṁ tārakro dagdho hariṇā lokadhāriṇā ।
Kathaṁ cetyeva vijñātumutkaṇṭhā parivardhate ॥ 29॥
ḍśvarasyājñayā tatra yad dagdho daityapuṅgavaḥ ।
Tadaśeṣeṇa kathituṁ prasādaṁ kuru no mune ॥ 30॥

Vyāsaḥ:

Sa tārako nāma purā'suro' bhūt
pracaṇḍavīryo vijitatrilokaḥ ।
Śokaṁ sasarjārivilāsinīnāṃ
manaḥ su yo vārita sadvivekaḥ ॥31॥
Sa krūrahuddhirmaghavatpadārdhī
vanaṁ prayāto mṛgayāvihārī ।
Dadarśa dūredhvani nāradākhyaṃ
muniṁ mahākāruṇikaṁ surāriḥ ॥32॥
Papraccha taṁ daityapatiḥ sa mārge
yogīśvaraṁ dānavasainya nāthaḥ ।
Praṇamya bhaktyā parayā mahātman
deveṣu ko vai tapasāśutoṣaḥ ॥33॥
Sa nāradò yogīvaro'bravīttaṁ
nibodha daityendra vaco madīyaṃ ।
Sākṣānmaheśo bhagavānaśeṣa–

viśveśarūpaḥ kṛtaśeṣahāraḥ 34
Sa pārvatīśaḥ śaśimaulirekaḥ
sandṛsyate vai tapasāśutoṣaḥ।
Icchāsti ceddaītyavibho vibhūta-
vārādhayesaṁ vṛṣavāhanaṁ taṃ॥35॥
Tato'bhidhāyāśu sa yogivarya-
stisohito'bhūnnijāmāyayātha।
Daityo'pi sarvaṁ nījarājyabhāraṃ
vihāyakedāramagāttapo'rthaṃ॥36॥
Kedārtīrthāśrayamāśu liṅgaṁ
dṛṣṭvā ca tatrāmṛtapānapūtaḥ।
Prayāti nūnaṁ manujo'rkabimbaṁ
bhittvā śivākhyaṁ paramaṁ svadhāma॥37॥
Tattraiva saptāhamasau surāri-
rduṣṭātma buddhirupavāsaniṣṭaḥ।
Yadā na lebhe varamāśu devā-
ttadā śiracchetumupākramastvaṃ ॥38॥
Tatsāhasenāśu dayānidhānaṁ
devo maheśaḥ kṛtanāgabhūṣaḥ।
Prādurbabhūvāsya puro'surasya
dātuṁ varaṁ tuṣṭatamo munīndrāḥ॥ 39॥
Tamāśu devaṁ purato vilokya
praṇamya cāsmai nijasattvayogāt।
Vavre varaṁ duṣṭamatiḥ sa dagdhuṁ
sarvāñca devān tapaseddhatejāḥ ॥40॥
Devādhideveśa bhavān prasanna-
ścenme tadāstvadya varastavāyaṃ।
Yaṁ yaṁ spṛśāmyāśu kareṇa bhasmī-
bhūto bhavatveṣa tava prasādāt॥41॥
Tatheti devo bhagavāndayālu-

ramaheśvaraḥ śailasutāsametaḥ।
Aṅgīcakārāśu sa karmasākṣī
tatkālakṛtkālapatiḥ kaleśaḥ॥42॥
Sa cāsuraḥ śailasutāyutaṁ taṁ
dṛṣṭvā pralubdho dhṛtaduṣṭabudhiḥ।
Vareṇa śaivena smṛddhatejā-
staṁ hartumīśaṁ samanudruto'bhūt ॥43॥
Tadeśvaraḥ svena vareṇa pūrṇaṁ
taṁ daityarājaṁ na hi hantumīśaḥ।
Svarakṣitaṁ naiva nihanti sādhu-
ryadyapyasau bādhitumudyataḥ syāt॥ 44॥
Tataḥ sa devaḥ parameśvarasta-
dbhyādidevodakcalitaḥ saśaktiḥ।
Paścātsa dudrāva mahāsurastaṁ
jvalannivāgniḥ sahasā munīndrāḥ॥ 45॥
Sapārvatīko'tha maheśvaro drāk
samāyayau bhīta ivāsurendrāt।
Kaśmīratīrtha sthita śailarāja-
guhāṁ guhādhyaiḥ samameva sarvaiḥ॥ 46॥
Tatrātmano liṅgamaśeṣapūjyaṁ
nidhātukāmaḥ śaśimaulirīśaḥ।
Prabhāvamātmīyamatha prakāśaṁ
kartuñca hartum nijabhaktapāpaṃ ॥47॥
Tatraiva śailāgramahāguhāyāṁ
svaṁ gopituṁ bhūtapatiḥ sa devaḥ।
Samaṁ svakīyairgaṇanāthamukhyai-
rliṅgātmamūrtirnijamāyayābhūt॥ 48॥
Yāvadruṣā daityapatiḥ sa śaile
rudraṁ samanveṣṭumanaścacāra।
Tāvatsamagrāsuradantisiṁhaṁ

sasmāra śīghraṁ harimīśvaro'pi ॥49॥
Tato murārirbhagavatsamīpa-
māgatya śambhornijaśaktirūpaḥ।
Sa prāñjaliḥ prāḥ giraṁ praṇamya
vīnītavadvākyapaṭurevamīśaḥ॥ 50॥
Om namaḥ śivāya pīyūṣabhānubhāsitacakṣuṣe।
Haṁsāya nijadṛgabhāsā dhvastadhvāntāya śambhave॥ 51॥
Om namaḥ śivāya pañcātmabhūtatattvaugavedine।
Cheditāśeṣadaityāya sarvadoṣaharāya te॥52॥
Om namaḥ śivāya bhaktaughavāñchanākalpśākhine।
Jagatgrāsodyatānalpavīryatripuradāhine॥53॥
Om namaḥ śivāya kailāsalāsyollāsitaśaktaye।
Andhakāntakṛtikrāntadaityavṛndāya te namaḥ॥54॥
Om namaḥ śivāya kalpāntānalpabhūtaughahāriṇe।
Dhāriṇe trijagallīlāṁ kalitādhyātmaśaktāye॥55॥
Om namaḥ śivāya vijñānājñāna pūrṇāya nityaśaḥ।
Niṣkalāya kalaṅkāya namo gaṅgādharāya te॥56॥
Om namaḥ śivāya vedānta siddhāntādivivekine।
Prāṇarūpāya devāya mṛḍhāya dṛdhabodhine॥57॥
Om namaḥ śivāya tarkādiprasaṅgālocitātmane।
Karmādidharmasammāna mīmāṁsāhitamūrtaye॥58॥
Om namaḥ śivāya kaivalyadāyine hynapāyine।
Ātmaprakṛtisambandhātsāṁkhyavijñānadāyine॥59॥
Om namaḥ śivāya śaivānāṁ śiveti jñānadāyine।
Anantabhāvapāśughadāhine citsvarūpiṇe॥60॥
Om namaḥ śivāya vedāntaviśuddhabrahmarūpiṇe।
Kālāya kalitāśeṣacārvākajñānabuddhaye॥61॥
Kṣitinīrasamīrāgni somārkātmanabhomayī।
Vitatyāgamikā mūrtirgamyaṁ tvāṁ vetti kaścana॥62॥
Kimarthamadhunaivāhaṁ smṛto bhagavatā tvayā।

Vidheyaṁ kim taveśāna śādhi māṁ kim karomyahaṃ ॥63॥

Vyāsaḥ

Itthaṁ stavena deveśaḥ stutaḥ śambhustapodhanāḥ ।
Hariṇā yogipūjyena māyinā hynapāyinā ॥64॥
Uvāca vacanaṁ śambhuḥ sudhaughāplāvitākṛaraṃ ।

Śivaḥ

Śṛṇu yogīśa daityāre macchktistvaṁ janārdana ॥65॥
Madbhakto manmatirnityaṁ matparāyaṇa madvacaḥ ।
Tvayā hatāśca te vīrā daitendrā madhusūdana ॥ 66॥
Sāmpratam paśya māyeśa madvarodṛptamānasaḥ ।
Māmeva hantu kāmo'sau tārakākhyo mahāsuraḥ ॥67॥
Tadgaccha māyayā viṣṇo daityaṁ bhasmīkuru kṣaṇāt ।
Ityādiṣṭo bhagavatā hariḥ śīghraṁ guhāmukhāt ॥68॥
Nirgatya daityarājaṁ taṁ śailapāde dadarśa ha ।
Tattraiva bhagavān viṣṇuḥ strīrūpaṁ nijamāyayā ॥69॥
Cakāronnidrapadmābhaṁ mukhaṁ sukhakaraṁ nṛṇāṃ ।
Evaṁ vidhaṁ sa bhagavān paridhāya beśaṁ
vāmocitaṁ vihitakāmagatiḥ samāyaḥ ।
Kāyaṁ svakīyamatha tasya mahāsurasya
śailāgrasansthitamadarśayadekavīraḥ ॥70॥
Tāṁ vīkṣya sundaranijāvayavānavadyāṁ
hṛdyāmanangaśaratāpitamānaso'bhūt ।
Daityaḥ sa vismita iva kṣaṇavismiteti-
kartavya āsta sutarāṁ suvimūḍhcetāḥ ॥ 71½॥
Puṣpāyudhena nitarāṁ paritaptagātro
bhrāntiṁ bhajaṁstuhinabhūdhararājaputryāḥ ।
Uṣṇoṣṇaniḥśvasitamecakitādharoṣṭhaḥ
kaṣṭaṁ kathañcididameva hasañjagāda ॥72½॥
Daityeśvaro'hamavanau divi bhūmirandhre
vīryā vadhūtasuravaryamahāprabhāvaḥ ।

Tvāṁsaṁvilokya katamo'styaparo'bhilāṣaḥ
svaḥ sundarīgaṇajanasya ca satyametat ॥73½॥
Itthaṁ giraṁ tridaśavairisamīritāṁ tāṁ
śrutvā vicintya vitanoriṣutāpitaṁ taṁ।
Vāṇīṁ sudhārasamayī samaye samāyo
ramyākṣarāṁ samavadajjagadekanāthaḥ॥ 74½॥
Tvāṁ vīkṣya sarvaguṇamandiramāttavīrya-
sāraṁ nirastabhavavikramamadya nūnaṃ।
Saprema jātamahaha prathamaṁ mano me
vāmaḥ sadā trijagati prathito hi kāmaḥ॥ 75½॥
Tvāṁ prāpya vallabhamapāstasamastadoṣaṁ
kośañca yauvanadhanasya vapurmadīyaṃ।
Taptaṁ śarairavikalairvitanoḥ prayāti
saukhyaṁ paraṁ kimparaṁ bhavato hi labhyaṁ॥76½॥
Icchāmī daityavara te'ṅkamupaitumadya
vighno nadī na yadi śailabhavā'bhaviṣyat।
Tuṅgormibhaṅgivihitopalaṇādabādhā
trastāsmyahaṁ kathamupaimi bhavantamekā ॥77½॥
Ityātmano'bhilaṣitāṁ lalanāṁ vadantīṁ
daityādhipastadadharāmṛtapānalubdhaḥ।
Tāṁ huṅkṛtana girirandhrabhavāṁ sa sindhu-
maurvāgnineva samaśoṣayadugradṛṣṭiḥ ॥78½॥
Athābravīdvākyamudāratejā
daityādhipastāṁ nadīyaṁ।
saṁśoṣitā huṅkṛtivanhinā me
tadehi matpārśvamapāstabhītiḥ॥ 79½॥
Tato'bravītsasmitmāttamāyaḥ
strīrūpadhārī bhagavānsa viṣṇuḥ।
Bhītiḥ praṇaṣṭā khahu me nadījā
jātāparāhestava mūrdhni lagnāt॥ 80½॥

Kutrāstyahih subhru śirogato me
yāvatsvapāṇim śirasi nyadhātsaḥ।
Tāvanmaheśasya varānalo drāk
bhaṣmāvaśeṣaṁ ditijaṁ cakāra ॥81½॥
Athodabhūdvyomni jayadhvanirmahān
papāta pauṣpañca divo'tra varṣaṇaṁ।
Yayau hariścāpi maheśvarāntikaṁ
cakāra bhaktyā caraṇābhivandanaṃ॥ 82½॥
Atha dṛṣṭvā maheśānaḥ kṛtārthaṁ harimāgatam॥83॥
Sādhuvādena mahatā sampūjyovāca sasmitaṃ।
Sādhu sādhu mahābāho yatkṛtaṁ karma duṣkaraṃ॥84॥
Bhasmīkṛtastvayā deva dānavo'yaṁ ṁahābalaḥ।
Hṛṣṭo'smi bhavato'nena karmaṇā garudadhvaja॥85॥
Tadastu trijagatkhyātaṁ lingaṁ harṣāñkitaṁ mahat।
Harṣeśvareti vikhyātaṁ vārāṇasyā ivādhikaṁ॥86॥
Yo vai papūyati mallingaṁ bhavatsānnidhyakāraṇaṃ।
Labhate vipulān bhogān prāpnoti paramaṁ padaṃ ॥87॥
Aśvamedhasahaśreṇa vājapeyaśatāyutaiḥ।
Dānaistapobhiryatpuṇyaṁ taddharṣeśvaradarśanāt ॥88॥
Liṅgaṁ sampūjya mantreṇa somanāthena naiṣkalaṁ।
Aghoreṇāthavā vyomavyāpinā niṣkalena tu॥89॥
Sugandhigandhaiḥ saṁlipya mallingaṁ tava sannidhau।
Sa yātyaghorasārūpyaṁ bhavabandhavivarjitaḥ॥90॥
Yaḥ ṣadaṅgena mantreṇavyāpakena sudhātmanā।
Aghoreṇa savaktreṇa pūjayeddharṣasaṁjñitaṁ॥91॥
Sa yāti citsvarūpasya sārūpyaṁ bhavavarjitaḥ।
Dhyāyedaśabhujaṁ devaṁ bhasmaughaparipāṇḍuraṃ॥92॥
Vṛṣabhāsanamārūdhaṁ locanatrayasundaraṃ।
Dakṣe triśūlabāṇāsi-vajraṁ cābhayameva ca॥93॥
Vāme pāśaṁ taṭhā śārṅgamuṇḍaṁ vīṇāṁ tathaiva ca।

Varaṁ vahantamīśānaṁ trijagatsūtikāraṇam॥94॥
Nīlakaṇṭhaṁ mahādevaṁ śaśāṅkakṛtabhūṣaṇam।
Gangādharaṁ maheśānaṁ sarpagonāsmaṇḍitam॥ 95॥
Candrakoṭi pratīkāśaṁ sūryakoṭisamaprabham।
Dhyāyeddevaṁ sadā viṣṇo! liṅgaṁ harṣeśvaraṁ budhaḥ॥96॥
Rudrarūpo manuṣyo'sau jāyate bhuviniścitam।
Haripādaviniryātagaṅgāyāṁ yo narottamaḥ॥97॥
Snānaṁ karoti tatpuṇyaṁ ko vaktuṁ kṣamate budhaḥ।
Namaḥ śivāyeti padairyattvayā racitaṁ stavam ॥98॥
Paṭhati prayato bhūtvā yātyasau paramaṁ padam।

PART-B

Vyāsaḥ :

Iti prasādamīśasya mūrdhnayādāya haristataḥ ॥99॥
Liṅgarūpo'bhavattatra yatrāsītsa śivaḥ prabhuḥ।
Yatra durgā gaṇeśaśca brahmāpi ca vyavasthitāḥ॥100॥
Kumāraścānyadevāśca bhairavaḥ paramaḥ sthitaḥ।
Tasmādetanmahattīrthaṁ mahatsthānaṁ munīśvarāḥ॥ 101॥
Harṣeśvareti' vikhyātaṁ trailokye sacarācare।
Atra sākṣānmahādevo nivasatyambikāpatiḥ ॥102॥
Gaṇeśādyairgaṇaiśāpi durgayā mātṛbhiryutaḥ।
Yo bhaktyā manujottamo bhagavato liṅgaṁ paraṁ pāvanaṁ
Viṣṇavādyaiḥ sahitañca daivatagaṇaiḥ paśyatyavaśyaṁ girau।
Sa prāpnoti samasta durgatiharīṁ lakṣmīmihāmutra vā
Muktiṁ śāmbhavalokavibhavānnityañca bhāvānvibhoḥ॥ 103½॥
Yo vā pañcasthalīṁ dṛṣṭvā paścāllingaṁ ca śāmbhavam ॥104॥
Sampūjayati pūtātmā yātyasāvaiśvaraṁ padam।
Pañcasthalī śivakarī Śivabhūmireṣā
khyātātra pañcavidhapāpaharā śarīre।
Tāṁ yo naro vihitapuṇyajalābhiṣeko
dṛṣṭvā tu paśyati haraṁ sa manoramaḥ syāt ॥105½॥

Kiṁ tasya dānaistīrthairvā kiṁ tapobhiḥ kimadhvaraiḥ ॥106॥
Pañcasthalīkṛtasnāno yau vai paśyati śaṅkaram ।

Seers:

Pañcasthalī samākhyātā bhavatā nāmataḥ kila ॥107॥
Pañcasthānāni kānyāhustattvato vada sāmpratam ।

Vyāsaḥ:

Jyaiṣṭhāyāṁ prātaḥ samutthāya nāgrājaṁhi takṣakam ॥108॥
Gatvā sampūjya gandhādyaiḥ snātvā tatra yathāvidhiḥ ।
Dhyāyenmāheśvaraṁ mantraṁ somanāthādhidaivatam ॥109॥

Description of the first tīrtha

Takṣake nāgarāje yaḥ Snāti bhaktyā samanvitaḥ ।
Sarvapāpavinirmukto maṇḍalaṁ yāti bhāskaram ॥110॥
Lakṣmī rūpadharāṁ tatua devīṁ sampūjayedbudhaḥ ।
Tato yāyācca pūrveṇa mārgeṇaiva susaṁyutaḥ ॥111॥
Janakasyāśramaṁ ramyaṁ gaṅgātuṅgormilāñchitām ।

Description of the second tīrtha

Yatra jālaṅdharaṁ pīthaṁ kathitaṁ pūrva sūribhiḥ ॥112॥
Devī vasati yatraiva gaṇeśādisamanvitā ।
Tatra gaṅgāmbhasi snātvā japenmantraṁ ca śāmbhavam ॥113॥
Devīṁ sampūjayetsamyaggandhādyairbhaktisamyutaḥ ।
Janakasyāśrame ramye gaṅgāmbhasyatinirmale ॥114॥
Snātvā sampūjyeddevīṁ śivaṁ caivānyadevatāḥ ।
Prāpnoti viṣṇulokaśca viṣṇukā saha modate ॥115॥
Jyotirūpavimānastho mānanīyo bhaviṣyati ।
Tapo'pi pūrvamārgeṇa yāyāt somasya kuṇḍakam ॥116॥
Yatra somomṛtaṁ sākṣāt sravate darśacandrayoḥ ।

Description of the third tīrtha

Saṅgame tatparaṁ sthānaṁ somakaṁ nāma viśrutam ॥117॥
Tatra snātvā yathābhaktiḥ somaṁ sampūjayennataḥ ।
Āmaśrāddhena santarpya pitriputravidhānataḥ ॥118॥

Uddharenmānavastena svakulānyekaviṁśatiḥ।
Somadhāma śivaṁ yānti tadīyāḥ pitaraḥ paraṃ ॥119॥
Divyānyabdasahaśrāṇi sudhāhārāḥ sutarpitāḥ।
Mahādevaṁ mahādevīmarcayitvānyadevatāḥ॥120॥
Mṛtyujinmantrajāpyena mṛtyujitpadamāpnuyāt।
Tato'pi pūrvamārgeṇa bhuvaneśvarasannidhiṃ॥121॥
Āśritya pādagaṅgāyāṁ snātvā māheśvaṁ japan।
Pūjayedīśvaraṁ tatra nṛttavādyamahotsavaiḥ॥122॥

Description of the fourth tīrtha

Yo naro harigangāyāṁ jyaiṣṭhyām snāti yathāvidhiḥ।
Sa yāti pāpavinirmuktaḥ puraṁ sādāśivaṁ śubhaṃ ॥123॥
Mahāśivena devena modate sa punaḥ pumān।
Gangāvāriṇi pāpahāriṇi naro yaḥ snānamekāntato।
Dhyāyañcchāmbhavamantratantravidhinā devaṁ vidhatte śuciḥ।
So'yaṁ yāti sadāśivasya parame nityaṁ pure sannidhiṃ।
Loke ceha vibhūtimīśvaraparaḥ putrādyavāpnoti vai ॥124½।
Tataḥ pūrveṇa mārgeṇa yojanārdhena vistṛtaṃ ॥125॥
Āruhya śailarājaṁ tu japenmantraṁ hi śāmbhavaṃ।
Śailasyordhvapradeśaṁ vai prāpya paścādvilokayeti॥126॥
Giripādatale dagdhamasuraṁ śailatāṁ gataṃ।
Yatrāsau tārako dagdho hariṇā lokadhāriṇā॥127॥
Tatsthānaṁ bhasmasaṁkāśaṁ janairadyāpi dṛśyate।
Tat sthānaṁ śailato dṛṣṭvā brahmahatyāṁ vyapohati ॥128॥
Taccitābhasmasaṅkāśaṁ dṛṣṭvā sāntapanaṁ vrajet।
Tato giripadādhaḥsthāṁ nandī daityena soṣitāṃ॥129॥
Vilokayennaro dhīmān dṛṣṭvā yāti hi sadgatiṃ।
Tataśśailordhvabhāge vai pāñcālaṁ bhairavottamaṃ॥ 130॥
Sampūjya gandhapuṣpādyairyāyādīśānagocaraḥ।
Adhaḥ pādagatāṁ gaṅgāṁ dvitīyāṁ haradātāṃ॥131॥
Tāṁ jaṭātritayenaiva nirgatāṁ paścimānśake।

Tatra snātvā pitṛṇāṁ yastarpaṇaṁ kurute budhaḥ ||132||
Narakātpitṛvṛndaṁ tu samuddharati niścitaṃ |
Yāti caiveśvaraṁ sthānaṁ bhūyo janma na vidyate ||133||
Eṣā pañcasthalī nāma pañca pāpāpanodinī |
Svargasopānapaṅtiryā tāmatītya vrajettataḥ ||134||
Tataḥ pānīyamādāya svargaṅgāyā manoramaṃ |
Vimalaṁ pāvanaṁ pratyārohecchailaṁ narottamaḥ ||135||
Gireru̇rdhvasthalaṁ prāpya kṛtvā cārdhapradakṣiṇaṃ |
Āsādya tadguhāsthānaṁ tatrādau bhaktipūrvakaṃ ||136||
Kiñcitsaṅkalpya devārthaṁ sarvasambhāratatparaḥ |
Yāyādguhāntaraṁ yatra sākṣāddeva maheśvaraḥ ||137||
Tattrādau vinayaṁ svīyaṁ kathayitvā punaḥ punaḥ |
Jānubhyāṁ dharaṇīṁ gatvā daṇḍavatpraṇipatya ca ||138||
Āsādya prathamaṁ dvārapālaṁ śrīgaṇanāyakaṃ |
Sampūjya svena mantreṇa gandhādyaiśca yathāvidhiḥ ||139||
Tasmai nivedya cāgre tu dakṣiṇāṁ bhatitaḥ punaḥ |
Sthitaṁ brahmāṇamagre ca viṣṇuṁ devīṁ ca tatra vai ||140||
Sampūjayetpumānbhaktyā ....
-------- tato liṅgaśca śāmbhavaṃ |
Agoreṇātha somātmamantreṇa vyomarūpiṇā ||141||
Rudramantreṇa vā tantraṁ niṣpādya pūjayettataḥ |
Puṣpairnānāvidhairliṅgaṁ cchādayedbhaktiyogataḥ ||142||
Kṛtvā nāṭyavidhiṁ tatra harṣeśvaradarśanāt |
Vāsasācchādya talliṅgaṁ naivedyādyaiḥ pratoṣayet ||143||
Dakṣiṇābhiḥ samagrābhistoṣayetparameśvaraṃ |
Itthaṁ sampūjayeddevaṁ vidhinā munipuṅgavāḥ || 144||
Harṣeśvarāṅghita ——lapūjanakṛtpumān yo
viṣṇvacanaṁ vidhivadatra karoti kalye |
Prāpnoti rudrasamatāṁ sumatāṁ kṣaṇena
jyotirmayaṁ bhavati tasya vapurmunīndrāḥ ||145||

Tato mahotsavaṁ tatra kṛtvā parvatasattame।
Cathurthe prahare prāpte grahītvājñāṁ śivātprabhoh॥146॥
Kṛtakṛtyamivātmānaṁ jānanvinayamāsthitaḥ।
Avārohettataḥ śailāttena mārgeṇa mānavaḥ॥147॥
Samprāpte bhuvaneśasya dhāmni taṁ praṇipatya ca।
Tatpādamūle'nyasminvā kuryāccheṣānhavṛttikāṃ॥148॥
Etattīrthasya māhātmyaṁ śrūyate munipuṅgavāḥ।
Harṣeśvarasya, yatsthānamantakāle'dhigamyate॥149॥
Praṇavaṁ tārakaṁ brūte nandī tasya mahāgaṇaḥ।
Bhuvaneśasya sānnidhye yaḥ prāṇānvijahāti vai ॥150॥
Yo naro yauvane vāpi vārdhakye vāpi bhaktitaḥ।
Bālye vā japati vyaktaṁ taddharṣeśvanāma vai॥151॥
Sa jīvan rudratāṁ yāti cetyājñā pārameśvari।
Kaśmīramaṇḍale puṇye nānātīrthopaśobhite॥152॥
Etadeva paraṁ sārametadeva paraṁ śubhaṃ।
Etadeva paraṁ tīrthaṁ cetyājñā pārameśvarī॥153॥
Śṛāvitādhigataṁ hyetannāradena maharṣiṇā।
Mayāpi kathitaṁ bhaktyā bhavadbhirvadhāryatāṃ॥154॥
Tīrthāṭanīkaraṇa puṇyavidhiśca sarve
vedādipāṭhavibhavaprabhavo'pi dharmaḥ।
Naiva dvayaṁ bhuvi tulāmupayāti samyag-
harṣeśvarasya caraṇāmbujasevanena॥155॥

Colophone

Harṣeśvarasya māhātmyaṁ yaḥ śṛṇoti pumānbhuvi।
Kīrtayedyaśca paraṁ tayoḥ syācchāmbhavaṁ padaṃ॥

In the Ādi-Purāṇa here ends the
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श्लोकानुक्रमणिका

(Ślokānukramaṇikā)

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Birth : Srinagar, Kashmir

Credited with an outstanding academic record of two post-graduate degrees in Sanskrit & Hindi in addition to two degrees of Shastri & Prabhakar of the undivided Punjab University, Lahore, Prof. N.K. Gurtoo occupies a place of distinction in the front row of Kashmiri speaking Sanskrit scholars. His chequered service record of over three decades in various educational Institutions & Research Department of the Jammu & Kashmir State has won him many a laurel. Though well-versed in various schools of Indian philosophy especially Sāṁkhya & Vedanta, his command on & penetrating insight in Kashmir Śaivism has given him a status of honour in the literary & philosophical fields. He actively participated in the Sunday discourses held at Śaiva Mathikā, Srinagar under the tutelage of his revered preceptor Śaivāchārya Śrī Ishwar Swaroop (Swami Lakshmaṇ Joo) during sixties, seventies & eighties of the current century.

Prof Gurtoo has edited and translated into Hindi with exhaustive notes four well-known texts of Kashmir Śaivism—(1) *Parātriṁśikā*, and (2) *Spandakārikā* (MLBD, Delhi) and his new works published recently are– (3) *Sāmbapañcāśikā* of Sāmba (Penman, Delhi) and (4) Amaranath's Māhātmya. He is also the sub-editor of "Kāshmir Shaiva-Darśana Vrihat-Koṣah" edited by his teacher Dr. B.N. Pandit.

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